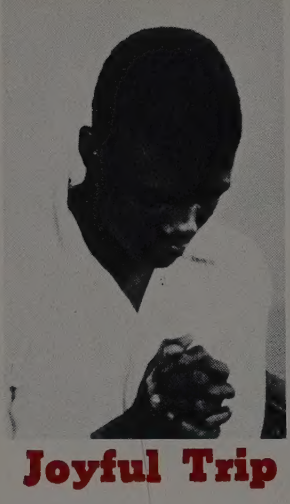
The LUTHERAN

LIGHTING THE ADVENT WREATH

An old church custom is being revived

DECEMBER 10, 1958



Joyful Trip

THE TRIP to the Liberian village a few miles from Totota would make a cowboy feel at home. The road over which the jeep travels is a series of bumps and ruts. The effect of being astride a bucking bronco is achieved just by hanging on to whatever you can find to hang on to in a jeep and going where it goes, which is usually up and down or sideways.

But when Pastor Schwartz came back from the trip, he exulted, "This trip has been a joy." His dark eyes glowed, brightening his bronzed, weary, young face.

"WHAT'S SO JOYFUL about it?" demanded a friend who knew well the roughness of the road.

"The nineteen villagers who have been instructed by the catechist for baptism and confirmation are ready," the pastor reported. "Tomorrow we can go back to Kelemukotota and receive them into the church."

Four mission workers bucked their way to the village the next night. The little prayer kitchen wasn't big enough to hold the crowd, so the service took place out of doors. A small table was the altar. Lanterns and fires flickered around the clearing, spots of light that didn't really make much of an impression against the black night. After a brief service and sermon, the converts knelt for baptism.

THE RAIN HELD OFF just long enough for the service. As the mission workers traveled homeward, a pelting rain added to the discomfort, but didn't dampen their enthusiasm. For them all, it was a joyful trip.

—NORMA BLOOMQUIST

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COVER PICTURE. Lighting the Advent candles, one each week on the four Sundays preceding Christmas, has become a fairly common practice in recent years both in homes and churches. The picture was taken in Trinity Church, Ann Arbor, Mich. The Rev. Richard Preis is pastor.

Churchmen's Red China bid stirs rebuttal . . .
Hungarians install successor to Bishop Ordass
. . . ULC benevolences only at half-way mark

TH CHURC IN TH NEW

Parley urges peace moves

For four days 600 Protestant clergy and lay leaders at Cleveland last month had studied the responsibility of Christian people and their churches in finding a peaceful solution for world problems. The Fifth World Order Study Conference, sponsored by the National Council of Churches' Department of International Affairs, had listened to speeches by churchmen and political leaders, including U.S. State Secretary John Foster Dulles. Groups had discussed at length subjects such as disarmament, world aid, civil rights and world peace. Findings of these groups were to be relayed to the churches for further examination.

Major interest centered on a 5,000-word "Message to the Churches" prepared by a 23-member committee headed by Dr. John C. Bennett of New York's Union Seminary and adopted at the closing session. The message, to be submitted to NCC member churches and to its policy-making General Board, advocated:

—international disarmament agreements, calling on Christians to "seize the initiative to prevent war and achieve peace."

—"more liberal and imaginative aid to the peoples of other nations."

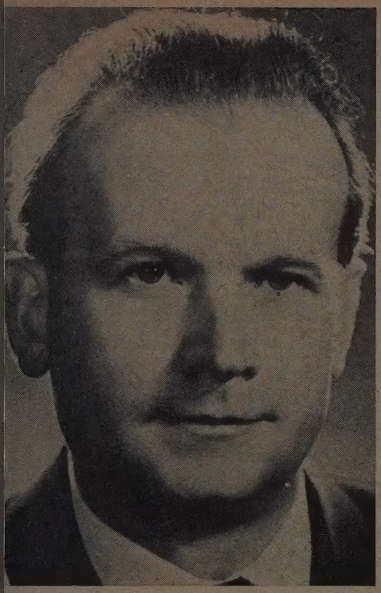
—stronger leadership by the President and Congress in desegregation policies. Churches should examine their stand for "there is a great gulf between what they say on a national or denominational level and what they do or encourage or permit in many communities."

—recognition of Communist China and its admission to the United Nations to make possible "restoration of relationships between their churches and ours."

China bid is hit . . .

The conference stand on recognition of Red China promptly stirred a small tempest. The action "misrepresents my Protestant faith," said Dr. Daniel A. Poling of Philadelphia. Dr. Norman Vincent Peale, prominent New York clergyman, added that he was "completely opposed to recognition of Communist China and admission of that ruthlessly totalitarian government to the council of nations." Dr. Peale called the conference, "A small group which presumes to speak for the entire Protestant church." Dr. Herbert Mekeel, president of the fundamentalist National Association of Evangelicals, characteristically saw "left-wing cliches and the typical Communistic soft approach" in the conference document.

At a press interview in Washington Secretary Dulles said, "I attach great weight to judgments taken by church people which relate primarily to the realm of moral principles and the like. When it comes to practical details such as whom you recognize and whom you don't, then I think the judgment does not carry the same weight."



NEW HUNGARIAN BISHOP
Dr. Zoltan Kaldy

. . . And defended as peace aid

Dr. Ernest Gross, former U.S. ambassador to the United Nations and chairman of the Cleveland meeting, pointed out that the statement spoke only for the conference and was not intended to represent the unanimous opinion of Protestantism. He said the findings would be used as the basis for further study by individual churches and by the council.

Speakers at the Cleveland meeting had pointed out that world peace was impossible while nearly one-quarter of the world's population was barred from the international community." They said disarmament and the functioning of international organizations were hampered by the exclusion of the Chinese Reds.

Responding to criticism of the conference action, Dr. Herman F. Reissig, social action secretary for the United Church of Christ, explained that the findings boiled down to a statement that, "As Christians and as Americans, committed to the free way of life and opposed to Communist expansion, we are inclined to think our policy of nonrecognition and of opposition to having Red China in the United Nations is doing the world more harm than good."

Kaldy installed in Hungary

Hope for harmonious relations both with the Communist government of his country and with the Lutheran World Federation was voiced by the Rev. Zoltan Kaldy at his installation as a bishop of the Hungarian Lutheran Church last month. Bishop Kaldy had been named head of the church's Southern District as successor to Bishop Lajos Ordass, who had twice been deposed from office by the Red regime and who had been jailed for 18 months because of his anti-Communist stand.

Bishop Kaldy had been elected by the parish councils and approved by the government after Bishop Ordass' enforced "retirement." He was installed by Bishop Lajos Veto, government-recognized head of the Hungarian Lutheran Church. The new bishop, a 39-year-old bachelor popular among his fellow pastors, had been active in evangelistic work but had not been identified with any particular political group.

Bishop Kaldy expressed gratitude for material help furnished to Hungarians by the LWF and the World Council of Churches. He pledged himself to "do everything possible" so Hungarian Lutherans "may be faithful sons of our nation and good citizens." He said, "God is at work even in the Socialist order and through its representatives. Christians are free to co-operate with everybody in the best things."

Lund-Quist cables greetings

Dr. Carl E. Lund-Quist, Lutheran World Federation executive secretary; Dr. Franklin Clark Fry, LWF president, and other church officials had been instrumental in gaining the Hungarian government's consent to review Bishop Ordass' conviction. Bishop Ordass is first vice president of the LWF.

Intervention by the churchmen led the Hungarian Supreme Court to reopen the case in 1956, when it found that Bishop Ordass had been jailed on "false evidence" and cleared the way for his restoration to the bishopric. This occurred in September, one month before the abortive October revolution. Later government officials charged that LWF and World Council leaders had given Dr. Ordass "bad advice" which led to his policy of "non-co-operation with the government." Government antagonism culminated in the bishop's removal from office early this year.

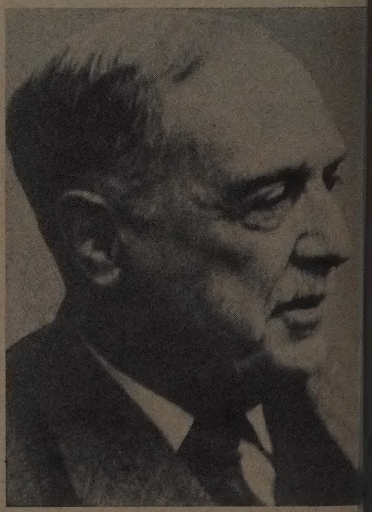
"The prayers of the church go with you," Dr. Lund-Quist cabled last month to Bishop Kaldy, sending him "warmest greetings." The LWF executive added that the world organization still regarded the removal of Bishop Ordass as a "unilateral government act in displacing the Lutheran leader who was trusted by the church."

ULC income falling short

A check arriving in the office of Dr. Edmund F. Wagner, United Lutheran Church treasurer, in late November set two marks. It pushed ULC apportionment income for 1958 over the 50 per cent mark on the way to its $15 million anniversary year goal; and it made the Pacific Southwest Synod the first of the ULC's 32 to pay its apportionment 100 per cent (*see page 33*).

Ten-month figures released earlier by Dr. Wagner had showed receipts of $7,341,961 or approximately 49 per cent of the year's goal. While the two months remaining are usually marked by heavy benevolence payments, income continued to run about 35 per cent ahead of last year. A 105 per cent increase was needed to reach the $15 million goal.

Dr. Henry Endress, ULC stewardship secretary, said an unusual effort was being made in most synods to stage a last-minute drive. Nearly one million special offering envelopes had been distributed at the request of synods during the last two months, he disclosed.



DR. RUDOLF BULTMANN
Demythologizer

Bultmann to teach here

A German New Testament scholar whose concept of "demythologization" has stirred wide discussion among theologians will teach at Syracuse University for the spring semester in 1959. D

udolf Bultmann, professor emeritus of
lew Testament at University of Mar-
urg, will conduct one undergraduate
ourse and one graduate course at the
lew York State university. Syracuse is
Methodist-related institution.

Development of "form criticism" led
r. Bultmann to whittle down the Gos-
els, eliminating much of what he termed
myth." He is author of many books
hich have aroused theological con-
oversy.

Another German theologian regret-
lly cancelled a term as visiting pro-
ssor at a U.S. institution. Bishop Hans
ilje of Hannover, who was to have
ught at New York's Union Seminary
uring the second semester of the cur-
nt academic year, said the extra burden
work placed upon him by the sudden
ath last September of Bishop Volkmar
erntrich of Hamburg made a prolonged
ay in the U.S. impossible. Bishop Lilje
ad preached at Reformation rallies in
ie Pacific Northwest in early November,
ut returned immediately afterward to
ermany.

lagazine explores "religiosity"

Amid the slick pages of Hearst's *Cos-
opolitan* magazine this month one mil-
on subscribers found the biggest section
evoted to an exploration of religion in
merica. Covering more than 50 pages,
rticles dealt with man's need for God,
iscussed faith healing, conducted an in-
onclusive symposium about what Christ
ould do if he walked the earth today,
ictured candidates for religious callings.
eaders of church papers might not have
ound much new, but as a testimony to
mericans' interest in and curiosity about
eligion, the secular publication's em-
hasis was newsworthy.

"Are Americans Afraid of Religion?"
. C. Mulcahey asked in one article. The writer assembled facts about current "religiosity" and pointed out the lack of influence this popularity of faith has had in the life of people. "Everybody is heartily in favor of believing," he wrote, but the result of such "faith in faith" is a "religion without any real content, hence without any real impact on personal or public life."

DR. GUSTAVE W. WEBER
Twelve in 101 years

Weber to head Susquehanna

Susquehanna University's board of directors last month called to the presidency of the 101-year-old Pennsylvania institution Dr. Gustave W. Weber, pastor of Glenwood Lutheran Church, Toledo, Ohio. He will succeed Dr. G. Morris Smith, who will retire after 31 years as head of the Selinsgrove institution. Dr. Smith has been named president emeritus.

Dr. Weber has been pastor of the Toledo church since 1955. He had served from 1933-46 as pastor of St. James' Church, Pottstown, Pa., and was later director of religious studies at the Hill

School and director of industrial relations for the Doehler-Jarvis Division of the National Lead Company. He is a graduate of Wagner College and the Philadelphia Seminary.

The 51-year-old clergyman will become Susquehanna's 12th president, taking office on Feb. 1.

Ask further merger talks

Current Lutheran church merger projects will unite seven national church bodies into two. The United, Augustana, American Evangelical and Suomi churches expect to merge in 1962 into a 3-million-member body still unnamed. The American, Evangelical and United Evangelical churches will become a 2-million-member The American Lutheran Church (TALC).

When the mergers become effective, the only other member of the National Lutheran Council will be the 77,000-member Lutheran Free Church. Concern about the future of the council and of other inter-Lutheran activities after the unions has been expressed by church leaders.

The Joint Union Committee which is negotiating the TALC merger last month made public a letter sent to the presidents of the four churches involved in the other merger and represented by the Joint Commission on Lutheran Unity. "There is a mutual desire not to let present union negotiations become a roadblock to future Lutheran unity," the JUC's missive declared. It asked for a meeting between the two merger commissions to discuss "matters of mutual concern and responsibility" in the interest of "fraternal understanding and co-operation."

The letter turned down a JCLU plea that the other groups re-enter an inter-church long-range plan for parish education, from which they had withdrawn last year. It proposed that "certain areas of parish education" be discussed at the proposed meeting, along with pulpit and altar fellowship and "matters relating to possible developments" in the NLC.

Italy pledges worship freedom

Several sects whose mission activities were supported by American groups have been having a running battle with Italian police since the end of World War II. Pentecostal and Church of Christ missionaries had run into trouble as they attempted to open new mission churches. Police barred the places of worship, insisting that they needed prior government permission before they could operate.

Last month Italy's Constitutional Court ruled that the country's post-war constitution grants all people the right to profess their faith freely as individuals or groups and to conduct private or public services as long as they do not run counter to public morals. The ruling came on an appeal by the Rev. Francesco Rauti, an elder of the Pentecostal Assemblies of God in Cortone, in southern Italy. He had been accused of acting as minister of a cult and conducting services without a proper permit.

The court held, however, that clergymen must have government authorization before performing acts that are binding on the state, such as officiating at wedding ceremonies.

About 150,000 Protestants are among Italy's 50 million people, most of whom are Roman Catholics. Established Protestant groups such as the Waldensian Reformed and Lutheran churches have had little trouble. Leaders, however, hailed the ruling as a victory in the struggle for full religious freedom in Italy.

Reform leader leaves church

A "Movement of Reform" was start

ADETS AT WEST POINT got gold-scribed Bibles from American Tract So-ety in 89th annual presentation. Cadet an Biddison receives token copy from enry G. Perry, the society's secretary

Italy in 1946 as an effort to bring out changes in the Roman Catholic hurch. Supported by leaders of various nominations and by former priests, one its aims was to eliminate non-biblical gmas and to revise the hierarchical ucture of the church.

Last month Dr. Aldo Capitini, dean Perugia University and leader of the ovement since its inception, announced s decision to renounce the Roman Cath-ic faith. The action was reportedly ompted by a Court of Appeals ruling hich acquitted Bishop Pietro Fiordelli Prato who had previously been fined a lower court for branding a young uple married in a civil ceremony as ublic sinners living in concubinage."

Baptism in the Church of Rome does t mean that "an authority can order e to obey and can legitimately insult me," Dr. Capitini wrote. "I ask to be subtracted from the jurisdiction of an hierarchy in whom I do not recognize any authority over me." The dean's "resignation" was addressed to his parish priest and to Archbishop Pietro Parente of Perugia.

Scripture distribution gains

An average of 13.5 million Scriptures in more than 270 languages have been distributed annually during the last five years by the American Bible Society. A report at the 40th annual meeting of the society's Advisory Council in New York last month revealed that nearly half of the Scripture portions put into circulation outside the U.S. go to Latin America.

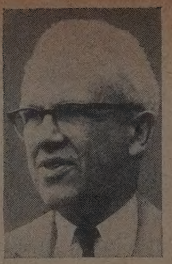
Opportunities for Scripture distribution in the Orient are "staggering," Dr. Laton E. Holmgren told the council. He pointed out that 25 per cent of the 375 million people in India and Ceylon are literate and that compulsory primary education will go into effect in India in 1960, providing millions more potential Bible readers.

And so forth

Dr. F. Eppling Reinartz, ULC secretary and president of the National Lutheran Council, was elected president of the interfaith Association of Statisticians of American Religious Bodies. The 25-year-old ASARB includes statisticians representing 80 Protestant, Roman Catholic and Jewish groups.

Finland's Lutheran Church voted 75-45 to defer until 1963 the question of ordaining women. The proposal would have allowed female curates or vice-pastors, who would perform pastoral duties but not administer the Sacraments. One-third of Finland's theological students are women.

WASHINGTON



By ROBERT VAN DEUSEN

STRATEGY IN BERLIN

DEVELOPMENTS in Berlin have kept the western powers guessing. Was the Soviet Union ready to create a real crisis? Was she trying to recover the spotlight which Red China took from her through the Quemoy dispute? Was she trying to divert attention while cooking up new trouble in the Middle East? Did she want a showdown with the West to cover up loss of face in the French election?

Cables whizzed between Washington, London, and Paris. Western leaders agreed to present a common front, firm but not belligerent. They were determined not to let the Soviet Union achieve one of its obvious aims: to drive a wedge into western solidarity.

The Berlin airlift had shown that the western powers could not be forced out of Berlin. But the Soviet withdrawal would end the four-power occupation of Berlin and make it awkward for the military forces of the West to remain there. The Russians hoped to jockey the western powers into a position where they would have to deal with the East German government, which they refuse to recognize.

The Bonn government viewed the Soviet more seriously. Berlin, the traditional capital of a united Germany, had become a symbol of the hope of reunification. Any move that might lead to its falling under the control of the East German government would meet with strong resistance from the West Germans.

Background

THE BIZARRE DILEMMA in Berlin grew out of a twisted sequence of events. The roots of the problem reached back into the final year of World War II. There the fatal decision was made to let the Russian army capture Berlin and sweep across East Germany while the British and American armies waited for them along the River Elbe.

Criticism through hindsight is always easier than accurate appraisal of the current situation. In those days, the flush of victory over the Nazis and the determination to make that victory secure crowded out other factors. But history has proved that this concession to the Russians was a costly error.

Even before the Potsdam Conference the four-power occupation of Berlin was a failure. From the start, there was bickering and dissension between the Soviet forces and their Allied counterparts. The Potsdam Conference, sensing trouble ahead, provided for highway, rail, and canal connections through the 110 miles between Berlin and the West German border. Three air corridors were reserved for travel between Berlin and Hamburg, Hannover, and Frankfurt.

Those air corridors became the lifeline of West Berlin in 1948 when the Soviet Union tried to isolate Berlin by setting up a blockade. The western powers' food and fuel airlift was so effective that Moscow called off the attempt.

This time the Soviet procedure is more subtle. Under the guise of restoring Berlin to German sovereignty, the Russians have put the West on the defensive. But with West German backing, the western powers will quietly refuse to budge. They may deal with East Germans on the operational level but will not recognize the East German government. Berlin will remain "the hole in the Iron Curtain."

anadian affairs

REPORT ON COLOMBIA

LAST YEAR the Presbyterian and the nglican churches in Canada requested e Canadian Council of Churches to in-stigate numerous charges of religious rsecution of Protestant minorities in e South American country of Co-mbia. At its biennial meeting in Win-peg in October, the Council heard the port of a special committee appointed deal with the matter.

The committee decided "that there uld be but small gain in trying to apply litical pressure on the government of olombia through the authorities in ttawa." Rather, it was decided to ask e authorities of the Roman Catholic hurch in Canada to discuss the situation Colombia and "if possible, to encour-ge the exercise of appropriate influence om within the Roman Catholic Church restore and preserve religious liberty that country."

THIS WAS felt to be a "practical course" follow in Canada, where the popula-on is fairly evenly divided between Ro-an Catholics and non-Roman Catholics nd where the atmosphere is "congenial or such consultation."

The response of the Canadian Catholic onference was "immediate and cordial," nd two priests were appointed to par-cipate in two meetings that were held.

The committee reported that the first rotestant work in Colombia was begun y the Scottish Presbyterians a century go. Beginning in 1910 other missionary roups opened work there. About 20 anadian missionaries are there now.

Incidents of violence against Prot-stants were isolated and infrequent until 948, when two new factors entered the icture: 1) missionary activity on the part of some sectarian groups was intensified; and 2) the country underwent a violent revolution.

"How many of the succeeding incidents were political and how many were religious in origin," the report stated, "it is almost impossible to determine."

The Evangelical Confederation of Colombia, formed to seek better conditions for missionary work, reported the destruction of 47 churches, the closing of 200 schools, and the loss of 80 lives. The committee noted, however, "that others claim that for the most part such loss of life and destruction of property have been due to political strife rather than religious persecution. It also seems to be true that some sectarian groups have pursued methods of proselytism in such a way as to invite trouble."

In evaluating the results of the consultation the committee said that it could now look "more objectively at the facts of the situation in Colombia."

It then went on to "deplore the excesses of fanaticism, be they Roman Catholic or Protestant," but at the time asserted that "religious freedom must be established by right-thinking Christians of whatever persuasion."

One of the significant conclusions of the report was that "the Roman Catholic representatives realize the responsibility that rests on their communion to instruct its priests in the meaning of such a statement as that of the late Pius XII concerning religious toleration, and also to exercise appropriate discipline over the activities of extremists among them."

Some members of the Council challenged the rather mild tone of the report. However, it was pointed out that the Roman Catholic consultants had given "general approval" to its contents and would make a similar report to their own church.

—NORMAN BERNER

THE PRACTICE OF THE PRESENCE OF GOD

There are dozens of ways in which Christians seek to experience the reality of God. Here are 3 true stories: 2 successes, 1 failure

PRAY WHILE YOU WORK

By BETTY VAN GUILD

"I HAVE NO TIME to pray," said a mother of four as we discussed prayer at our last ULCW meeting. "Every time I set aside a little prayer time, something interrupts and I never get back to it, except for a few jumbled thoughts before I drift off to sleep."

How typical this is of those of us whose vocation is "Mother." So busy with jumbled bits of living that we lose contact with the source of our being.

The best recipe for the praying housewife is still St. Paul's "pray without ceasing." Analyze your day and you will discover, as I did, that there are a thousand minutes when only your hands a occupied—your mind and heart are fr to travel toward your Lord for enric ment, renewal, and rededication to yo tasks.

ARE YOU BORED with ironing? Do it seem to you that pressing that mou tain of shirts, skirts, ruffled blouses, l low cases, is making a slave laborer you? I always loathed ironing until Christian friend told me that that is prayer time. Ironing consumes phys effort, yes. But almost no mental eff The mind can wing God-ward with restraint and the soul reaches out to lir less horizons while ironing one's h band's shirts.

I play a game with my ironing n and it makes short work of it. While ing George's shirts, I think of all needs. I ask God to bless my husb

his daily work. I ask his blessing on George's endeavors for the church. ask his protection, that my husband y return home safely each night—that bodily health may be maintained.

My oldest son's new shirt is next. He'll ar it tomorrow when he takes his mistry exam for a college scholarship. ss his work tomorrow, Father. Help n as he prepares himself for his life rk. May your holy Spirit guide and p him, accomplishing your work ough him. Have I done all a parent to guide him? Father, be my guide l teacher, that I may teach him.

SUSAN'S RUFFLED petticoat . . . yards l yards of it. She'll wear it on her first e with Jimmy. Oh, let the date be fun her—one she need never regret. Open heart to her so that if she has needs which I am not aware, I may fulfill m.

A tablecloth. Around our table last ht were gathered some of our dearest nds. Louise was here—she's to have operation next week. Right now fear ppermost in her mind. Be with her, r Lord, that she may know the con- nce of your presence. As you healed people long ago in Galilee, will you heal this servant of yours—because your son, Jesus, who taught us that atever we ask in his name, that you l do?

oe Smith has lost his job. Please open ther door to a greater opportunity for n. His wife is insecure and afraid. e her courage and love to help Joe.

THE IRONED PIECES pile up, but instead fatigue I feel a rush of thankfulness God for all his gifts to us. Our physical ds have been met with an astonishing ndance. For all these things, and for the intangible loveliness of life—thank , Father.

Ironing's all finished! And it hardly seemed to take a minute.

You get the picture. Prayer-time need not be a stipulated time spent on one's knees in an attitude of prayer. God recognizes our prayer whether it is offered as a whispered word, a silent thought, or a spoken petition.

What *is* important is that we pray *believingly*. "Believing, ye shall receive." God has it in his power to answer any prayer. He wishes to hear and answer prayers. "Ask, and it shall be given you."

My Sunday school class best understood the concept of faith in prayer when I compared prayer to a telephone conversation. Two thoughts are apparent: 1) It is a two-way conversation. 2) It is entirely necessary, when placing a call, to *know* that there is another party ready to pick up the phone.

We would not call Mary Jones at PLaza 6-3467 if we did not *know* that Mary Jones exists and could be reached at that number. When we pray, we cannot expect results unless we know that God is there, at the other end of our spiritual line.

PRAYER IS A TIME for receiving messages as well as sending them. Once, while praying, I had to break off to attend to some needed chore. "Father, I seem to be so busy today and the children need me," was my concluding thought, offered apologetically. A perfect peace stole over me, and God seemed to speak to me, although I heard no voice. But the thought was there. "Go, now," he said. "I know you have a great deal to do. Go with my blessing. It is my will for you."

How sweetly that day went! I was in tune with my Father, doing his will for me. If I had not prayed that day, I might have been subject to all sorts of

emotions contrary to his peace. I might have wished I were back at my old job—I might have thought myself "put upon" and my patience might have worn thin. But I had prayed, and he had answered.

Another time, I was at the proverbial "wit's end." I was so rushed and tense, so busy with so many things that had to be done NOW. The children were quarrelsome and unco-operative. I gasped a prayer: "Lord, help us to get squared away here!"

This time the voice was almost a spoken sound: "All you needed to do was *ask!*" Peace descended like a protective blanket upon me and my household. This was so real a thing that I have never ceased to wonder at it. Answered prayer!

ONCE WHEN the youngest baby cried and cried, for no apparent reason—no burps or undone safety pins—I went into another room to pray that God would still his fretfulness. I asked that Jesus would place his hand upon the child and still him as he had stilled the tempest on the sea of Galilee. Johnny stopped crying in seconds and again I felt this perfect peace.

If I have given the impression that all is peace and joy at our house, I have given the wrong picture. But the fault is mine, not God's. I do know that when my prayer is effective, and follows the rules God has given—the very simple directions in the Bible—it never fails me. When I neglect prayer, or do it grudgingly, unbelievingly, or without joy, I lose the sense of his presence in my life. He is there: I have not availed myself of him.

How to pray? It is like baking a cake: the first one is apt to fall flat. Sometimes, after much success, a period of dryness occurs. These things happen. But if we remember that prayer is tuning in to God's will for us, and not a consta repetition of our childish desires and mands, we are on the right track.

Let God be the engineer. He kno where he would have us go. All we ne do is get his signals, and clear the tra To achieve this, we should pray da for no one does anything well witho practice. We should read the Bible find his directions for prayer. We sho of course attend church and receive co munion regularly, for the Holy Spirit the means of communication betwe God and man, and he is most apparent us through the Word and the sacrame

IT IS a wonderful thing to pray w someone. Perhaps you have a pra group, or prayer fellowship at y church. Join it. If not, find some whom you can meet with, or perh just telephone.

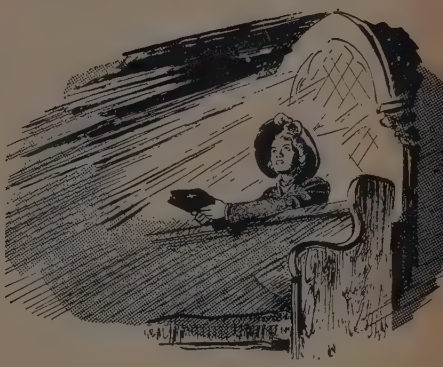
I have two friends with whom I pr There is nothing formal about it. if I have a Big Problem, I call Kay Elaine, and they pray about it too. haps Elaine's daughter is ill. She calls and we three pray while doing our mo ing's work. Kay's husband has a exam coming up, upon which hang promotion. She asks our prayers that may be at his self-confident best.

We do not ever tell God *what* to We only ask that he be with us, or w that person for whom we pray, and his will may be done. For we know God's perfect will is never contrary our best interests. So often we wo delude ourselves into wanting silly of living—if our prayer is directed ward *things*, instead of toward God.

Time to make supper. While I'm p ing the potatoes, I'll pray for *you*. you, too, learn the joy of an all-d prayer-meeting with God, while you c and wash and clean and sew.

WENT TO THE RAYER MEETING

LENA BERGSTROM



DIDN'T START to prayer meeting ough any devoutness. It was plain old-hioned curiosity. I was simply weary being ignorant on matters.

go to church each Sunday, come rain hail or snow. In Seattle in wintertime sun is somewhere else and the rain as grey as the fog that rolls in from sea. But I go to church because it is lovely hour and starts my week off ht.

The minister, after he bows his head prayer and before he starts the ser-on, always glances over the congrega-n. I've thought—and it is likely very e—that he gets tired of the same audi-ce, the same faces. No wonder he ghtens when strangers come. Be that it may, when Sunday arrives, I'll be church.

During the announcement period the stor looked this way and that way over congregation. I could see his mind s made up.

"We are starting something new," he id. And then he amended it. "Not w. It began with the Apostles."

He told of the calls that came request-g prayer, not only from members but om others. And so, starting one week om Wednesday, at ten in the morning, prayer group was being formed. "It would please me to see all there who can possibly come."

Prayer meeting! The only thing I knew of prayer meetings was what I'd read in history about the Pilgrims getting together in the town hall before an Indian attack.

No scalps are dangling and no tomahawks are sailing through the air in this day and age. I wondered just why the need of a prayer group.

THERE WAS a feeling of silence and emptiness about the church that Wednesday morning. Going up the steps I almost turned back. As long as I was here, I might as well go in. I did, but with some hesitation.

The church was almost empty. No choir. It was quiet and shadowy except in front of the font where a light burned. A small group was there. Women. The pastor was standing before them reading from a book. Because I was hesitating, he smiled and motioned for me to come on. Someone handed me a Bible and I sat down.

"I feel a prayer meeting would be in-

complete without a Bible study," he said. "We are reading the passage about the children of Israel fleeing from Pharaoh."

It took a while, and the help of another woman, to find the page because I don't read the Bible enough to know where things are. The pastor was patient. And, I thought, likely this is one reason he is patient: he has to be, with people like me in the congregation.

I felt jubilant. Didn't I know all this by heart without ever having to read it? The Red Sea parting to let the children of Israel through and then closing over to drown the pursuers. I shut my eyes to see the picture. The water stood like walls of half-set jello. It was sliced through as by a knife, holding apart just long enough to let the Israelites through before the waters thundered together.

THE PASTOR asked one of the ladies to read that portion. And she did, slowly and solemnly.

"This is truly one of the miracles," the pastor said. "It was natural for the winds to sweep the waters back in that sea. It has happened often. And in our time. God created nature and he works with it. It was the timing that made the miracle."

Discussion turned to the purpose of a prayer group. It was to ease and bring comfort to those asking for prayer. And to give courage. All within the boundary of Jesus' "thy will be done."

A lady raised her hand. "Why couldn't this be arranged on a chain basis?"

The pastor nodded. "When a call for prayer reaches my office, I will call one person. And she will call two or three others and the message will reach ever one quickly."

A DEFINITE TIME is decided for regul morning prayer in our homes. It wou keep us in unity. Someone suggest 8:30 A.M. Quickly I said no. That's t time my boys are leaving for school a it takes me a few minutes to get n breath after they slam the door on th way out.

"Let us make it elastic, somewhere b tween 8:30 and 9," the pastor said. don't believe in having things cut a dried."

It was a couple of days later and ea in the morning when the telephone ra It was right after the boys had slamm the door as they raced to join their frien on the way to school. The voice on t phone said, "I am calling for the pray group. Mr. Perron died last night and h wife is in need of comfort."

I had not known Mr. Perron and wouldn't know Mrs. Perron if we m head-on in the grocery store. I hung t receiver up. I didn't know how to pra so I just shut my eyes and said over a over and over without any sound, "O God, help that woman." In my heart felt warm all over and I loved M Perron.

No, I didn't start going to prayer me ing through devoutness. It was pl curiosity and because I was tired of bei ignorant on matters. Of course I go church on Sundays as always. I do n understand what has happened to t thinking but since I go to prayer meet I find myself counting my blessings stead of my troubles.

IT IS WHEN human hope is exhausted that God-given hope comes into effect; in the midst of human death and nonexistence it looks to God, who quickens and creates.

—C. K. BARRETT in *The Epistle to the Romans* (Harper)

ET THE HOLY GHOST AKE HOLD OF YOU

THE FIRST TIME I saw Brother White as at the house of the health practi-oner. My aunt and uncle had been in-ted there to a prayer meeting and they ok me because, that summer I was with em my aunt was losing no chance to t me dosed with religion.

I remember the musty living room, d the clock on the mantel. When we nt in there were about eight people ere already, mostly middle-aged. other White greeted us by holding our nds a long time and calling us Brother d Sister.

My aunt said later that he lived in a iler and went from place to place eaching. As wonderful as he was, she dn't see why he didn't have a church.

THE MEETING began with scripture out the day of Pentecost. I realized had come to pray for the Baptism of e Holy Ghost.

At revival meetings where my aunt had ken me that summer I had heard a lot out the Baptism. The preachers all id that one could not be sure of salva-n without it. I was fourteen years old d afraid of hell.

After the scripture Brother White asked to pull our chairs into a circle. Then asked us to kneel down at our chairs d join hands. He began praying in a ud voice for God to send down the Holy Spirit, and people began saying Amen.

Brother White walked back and forth in the circle, part of the time praying and part of the time preaching and telling his experiences. We learned that he had "had" the Holy Ghost twice already and had spoken in Swedish and German. Once he had seen the tongues of flame rest on the believers' heads! Now he was praying to have the Holy Ghost a third time.

Most of the others began praying out loud too. Several claimed to have had the "rapture" and were asking for it again. As the voices grew louder, even my aunt, who was not given to shouting, began to call out, "Blessed Jesus, blessed Jesus!"

BROTHER WHITE'S voice could be heard above the rest. He stood behind me and said, "Just let the Holy Ghost take hold of you! Just let him pull you right back onto the floor!"

To the group, still holding hands, he said, "He'll pull your whole circle right back onto the floor. I've seen him do it! Just let him do it!"

I prayed earnestly for it to happen.

"Just relax and he'll pull you right down! He'll take hold of you! Hallelujah! That's right. Just let him take hold of you!"

I had my eyes closed and didn't know

whose hands were on my shoulders pulling me backwards.

At first I thought, "It's going to happen!" And lying flat on my back on the floor I let my tongue lie loose for "the tongues" to enter, just as he had said we should. I heard myself mumble a couple of nonsense syllables.

Standing over me, Brother White cried out, "It's German! That sounds like German! Hallelujah! Praise the Lord!" I heard him tell the others to get up and stand in a circle around me, and he started them singing a gospel chorus.

I LAY ON THE FLOOR with my eyes shut and my arms raised straight up. I prayed as hard as I could and tried to believe with all my heart. I shouted the name of Jesus, trying to make it heard above the singing. The thought came to my mind—if only I could shout loud enough to be heard outside on the street—to make a witness! A public witness was necessary if one wanted to be saved, the preachers said. Perhaps that was what the Holy Ghost was waiting for me to do.

Although my eyes were closed, I knew that all the others were watching me. Standing above me, Brother White kept praising the Lord and saying I was "getting it" and that I already had begun to speak in tongues.

I still was waiting for the Baptism. I opened my eyes a bare slit and saw a clock. It was twenty minutes to nine. It must have been five or ten minutes since I had slid down to the floor. Nothing had happened yet. The glimpse I got of the living room showed nothing different, no tongues of flame.

I began to be afraid nothing was going to happen.

WHILE THE CIRCLE around me began singing another song I wondered what I should do. Should I sit up with a silly smile and say, "I'm sorry, I'm not getti it after all"?

They would all be disappointed and would be embarrassed trying to explai I didn't know what to do. So I stay where I was with eyes closed and han upraised and said "hallelujah" every n and then.

While I lay there my thoughts w wild. What had gone wrong? I had rea believed. Why would God play such trick on me? It couldn't be my lack faith, I thought. I had sincerely believ the Holy Spirit would baptize me.

I was unconscious of time. When stole a look at the clock again it was t minutes after nine. I had been on t floor thirty minutes already. I dread getting up. How would I ever face pe ple? I wished the world would come an end. The people were singing "There Power in the Blood." When they we through, I thought, I would get up.

It would look natural, I decided, begin stirring bit by bit. So I twisted little and moaned, and after awhile s up. Someone helped me to my feet a I pretended to look around in a daze.

EVERYONE was staring at me with strange, awed expression.

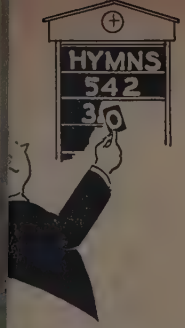
My aunt took hold of me and kiss me. "It's a miracle," she said.

I pretended I didn't know what h happened. Brother White shook my ha and patted my shoulder and said, "Y spoke in German, do you know tha

I said, "Oh, did I?" and tried to lo surprised.

With my aunt and uncle I went throu the house to the kitchen, where we w given doughnuts. What a climax, thought.

When we went out the back door i the night air things seemed changed. T world had become ugly and empty.



What's in the New Hymnal?

The numbers have changed, of course, but so have the words of many familiar hymns

By JAMES F. HENNINGER

AFTER 40 YEARS of singing from the *Common Service Book,* I had memorized many of the hymns. How disturbing it is now, as I sing a familiar hymn without looking at the words in the new *Service Book and Hymnal,* to discover that I'm out of step. Others are singing different words.

That happened several Sundays ago during the singing of "Praise the Lord of Heaven." On the last line of the first verse, I was singing *"Did established rise"* —as I had sung it for 40 or perhaps 60 years—while the rest, using the new Hymnal were singing *"Stablished did arise."* This led me into research to determine the differences between the hymns in the *Common Service Book* and those in the new *Service Book and Hymnal.*

IT WOULD BE FUTILE to detail all the variations in text, some as small as the change of one letter in a whole hymn, such as *"humbler"* for *"humble"* in "O Worship the King," or *"has"* for *"hath"* in "With Broken Heart," or *"hath he"* for *"he hath"* in "Praise the Lord, Ye Heavens." Others are as great as an entirely new translation, notably in "A Mighty Fortress" and "O Come, All Ye Faithful." A few of the more striking variations, as well as other interesting facts, deserve attention.

There are 600 hymns and two doxologies in the new Hymnal. The Long Meter Doxology to the familiar tune of Old Hundredth is now hymn 602 at the very end of the book where it can easily be found by those not familiar with it. In the *Common Service Book* it was buried as the last verse of hymn 449, sung to a different melody.

ABOUT 330 of the hymns in the older hymnal have found their way into the new one. We must say "about" because of the doubtful identity of some of them. It was easy to identify "Lo, How a Rose e'er Blooming" as "Behold a Branch is Growing" and "From Heaven Above" as "Good News from Heaven." It was more difficult to identify CSB hymn 242, "Come Thou now, and be among us" (source *Urbs Beata Hierusalem,* an XI-century hymn, translated by the great classical scholar, John Henry Neale), with hymn 245 in the new Hymnal, beginning "Blessed City, Heavenly Salem."

There is another hymn, No. 130 in the Hymnal, "Holy Spirit, Truth Divine," by Samuel Longfellow, which is built on exactly the same idea as hymn 156 of the CSB "Holy Ghost, with Light Di-

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vine," by an earlier author, Andrew Reed. Neither is identified as a translation of an earlier hymn. The plagiarism, if any, is of the idea alone.

Unless we were nodding at the time—and we almost became cross-eyed trying to compare texts singlehanded—about 150 of these hymns or roughly one-half of the hymns taken from the CSB, are identical in text in both books. Among these we joyfully noted "Now Thank We All Our God" and "Beautiful Saviour," with only two insignificant variations in "Praise to the Lord, the Almighty."

IT IS NOW "Love Divine, All Loves Excelling" and "Suddenly return" instead of "Graciously return," perhaps a concession to modern times and tempo. In "Jesus Shall Reign," the prisoner now leaps to "lose" instead of to "loose" his chains. "On Jordan's Bank," we hear the "Baptist's" cry and not the "herald's."

As one studies the variations, several patterns emerge. The doxology has run its full course. In the hymnal preceding the *Common Service Book* it was one separate verse for each meter. The separate doxology disappeared entirely from the CSB and the doxology belonging to a specific hymn had not yet appeared in many instances. In the new Hymnal, a last doxological verse had reappeared in many of the hymns, although, strangely enough, a few that appeared in the CSB were dropped from the new Hymnal.

Paraphrases for Jehovah are found in several hymns ("Thine Holy" in No. 140 and "God eternal" in No. 139), but the word could not be eliminated from such familiar titles as "Before Jehovah's Awful Throne" and "Guide Me, O Thou Great Jehovah."

IN GENERAL, the choice of texts brings the new Hymnal in line with usage in other Protestant churches. This is true of "Lo, How a Rose" and "O Come, All Ye Faithful." In "The Church's One Foundation," the 4th verse is now *"Yet she on earth hath union"* instead of *"Mid toil and tribulation."*

There is an avoidance of groveling and gruesome verses. In "Alas, And Did My Saviour Bleed," one is now a "sinner" and no longer a "worm" and one's "crimes" are now "sins"—a bitter choice, substituting damnation for punishment. In "Abide With Me," the verse *"Come not in terrors"* is omitted. In the same mood, "A Charge to Keep I Have" is entirely omitted, probably because it ends on the gruesome note *"Assured, if I my trust betray, I shall forever die."* Infelicitous verses like *"Let her pastors duly feed"* have been omitted from "Jesus, With Thy Church Abide."

Libelous verses have been eliminated, such as *"What tho' the spicy breezes"* in "From Greenland's Icy Mountains" in which it was stated that in Ceylon, *"Every prospect pleases and only man is vile"* or *"Behold, how many thousand still are lying, Bound in the darksome prison house of sin"* in "O Zion Haste."

A happy change occurs in "How Firm a Foundation." The congregation no longer "youwhos" in the last line of the first verse which now reads, *"Who unto the Saviour for refuge have fled."*

A STARTLING discovery made in comparing hymnals was that there are many hymns taken over into the new book of whose presence in the CSB one was entirely ignorant, a commentary upon the narrow use made of the hymnal by the typical congregation. Bearing that in mind, no great objection can be made to any of the new hymns which may seem to fall below the high standards of the classic hymns and the chorales.

In the new Hymnal, I regret the ex-

clusion of such hymns as "Around the Throne," "God is Love," "Softly Now the Light of Day," "Jesus I Live to Thee," "May the Grace of Christ our Saviour" and especially, "Christ is Risen, Alleluia." Others will miss the many children's hymns assigned in the CSB to a special section and in the new to outer space.

In the new Hymnal, I especially welcome "Lead, Kindly Light" which on its text alone, divorced from its overtones, is an excellent hymn invoking Christian trust and submission. To have excluded hymns because of the professed faith of the author would have greatly impoverished the book.

THERE IS a decided increase in what we call popular or gospel hymns. I do not begrudge them to those who find joy and inspiration in them. If there are some I prefer not to sing, I may hope they will not be used, as countless others in the CSB were never used. If they are sung, I can remain silent. My advice to those who want to continue disliking them is, "Never sing them or you might, despite yourself, get pleasure and profit out of them." There is surely no reason to criticize a hymnal because it contains some hymns not to one's liking.

The heaviest losers in excluded hymns or substituted translations are Lutheran preachers of the last two or three generations. One wonders whether today's hymn writers will suffer a similar fate when a new generation of hymnologists will demand a new hymnal.

Well-known poets making their first appearance (as compared with the CSB) are John Greenleaf Whittier, Walter Scott, James Russell Lowell, John Dryden, William Wordsworth, Julia Ward Howe and Rudyard Kipling. Robert Bridges has advanced from two to seven, Nikolai Grundtvig from one to seven.

MANY OF THE HYMNS do not close with an "Amen." We are told that this is because they are not petitioning hymns, although a few close decisions must have been made. This might create an impasse in congregations where the acolytes use the "Amen" as a signal to snuff the candles and the organist uses the extinguishment of the candles as a signal to begin the postlude and the congregation uses the postlude as a signal to leave the church. Some day some congregation might turn into a petrified forest if such a hymn were actually chosen for the recessional.

While the Commission on the Hymnal has made suggestions for processional hymns and others appropriate for the day, it has escaped this problem by making no suggestion at all for a recessional hymn. The only Recessional in the book is that by Kipling, "Lest We Forget."

DO NOT be too hasty in discarding your old *Common Service Book*. It contains valuable material not in the new Hymnal. In the CSB for instance, is an index of first lines in the original tongue of all translated hymns. We also find minute but important biographical details about the hymn writers as well as the composers.

We are promised indexes of originals of translated hymns and of meters in the future text version of the new Hymnal—though we can't imagine of what value an index of meters will be to one using a book without any music in it.

Up to this time, the new *Service Book and Hymnal* has received acclaim because of the new settings of the liturgy. I predict that we shall soon forget the hymn or two we are missing and shall make new friends in new hymns. The harmony in our voices will bring a more complete harmony in our hearts.

FIVE MAKE A FAMILY

Happy All Through

THE ROAST was ready to go in the oven. I closed the oven door. Everything was working out beautifully. Nothing like a good schedule for a smooth performance.

Susie backed out of the dining-room, unable to take her eyes away from the centerpiece, her own handiwork, on the long table. "I really should get some sort of prize!"

"You get one merit badge! Do you need a prize for everything you do?" I laughed.

Quite spontaneously she gave me a quick hug. "We do have fun, don't we?"

"Counting your blessings? Of course, we do." A quick look assured me she had done a good job of table setting. "Come along and dress, or the rest of the family will be ready for church and we'll be left behind."

A PIERCING shriek from Karen stopped me in my tracks. Susie sprinted for the stairs, and I followed a split second later. "Everything happens to me!" Karen was storming. And I must admit that for a moment it looked as though she were right. Pete, Susie and Dan had reached the scene before me, but they moved aside to let me see the disaster.

Karen was standing in a regular pool of black liquid. The suede shoe she was holding and the overturned bottle told the rest of the story.

Pete was the first to move in any direction that could be called helpful. Coming to the rescue with an armload of rags, he sang out, "Operation Mop-up!"

And it was quite an operation! Suede polish is made to penetrate. It doesn't come off easily.

We worked almost silently. All the usual teasing was gone for the moment. Karen stripped off her ruined nylons, revealing black-streaked legs underneath.

"It missed my skirt," she said. "Lava?"

"Try it. Maybe cleanser."

Dan looked at his watch. "We ought to be leaving the house this minute."

Pete grinned. "Shall we take Karen as is?"

"Might as well leave me here! I'll never be ready to go with you."

"Nonsense!" I could sense the tears close to the surface. "I'll hold up your skirt and you step in the tub and scrub."

Dan was laughing now. "When trouble strikes we all stand together. One of us gets messed up, we all get messed up."

STRANGE TO SAY, we weren't nearly as late as I had feared. Our family seems to thrive on crises. In a pinch we all pull together. We can accomplish a lot in a short time.

In the church, we stood in the back for the singing of the Gloria in Excelsis. My mind was still whirling but I could listen. The congregation feels more at home with the new service now. We have begun to sound as though we know what we are doing and mean what we are chanting. It has been worth the effort.

BILL DETRAND was ushering. He must have been a little self-conscious—after all, this was the first time. He kept mov

ng about restlessly almost as though he expected the people at the back of the church to make a break for the aisle. I was as glad for his sake as for ours when the opportunity came to follow him to a pew. There's no doubt that being late is a great drawback.

Even seated it was impossible to concentrate. I didn't need to count my blessings. They were there in the pew beside me—and in the church, all about me. I did miss the Mawsons. We all did. But they were having a happy time together, celebrating Charlie's first long trip away from home since his illness.

They started off the day before Thanksgiving, and of course that knocked out our customary holiday dinner together. But how sentimental can we get? We do have other friends. I said it to myself as I had said it to the children.

Looking at them now, who would believe how disappointed they had been when our plans had to be changed? Karen had stood in the middle of the kitchen floor smoothing lotion into her "dishpan hands." She had looked so woebegone, it was even a little funny. "Not here? I can't believe it."

"LOOK OUT, DRIPPY," exclaimed Pete. "You'll get that fatal fragrance all over the floor! Don't you think anyone else cares about our holiday being all twisted?"

"Hush up!" hissed Susie out of the corner of her mouth. "You and I are just plain disappointed. SHE's crushed. No Chuck, you know."

"I heard that!" Karen challenged. "Of course I like Chuck, but if you think I'm in orbit over an old man like him —!"

"Pretty nice old man," agreed Pete. "Even with that long gray beard!"

Karen laughed, her touchiness gone. The three fell to reminiscing about past Thanksgivings till I began to wonder whether *they* were the older members of the family. I tiptoed into the living-room where Dan was reading. "You should hear them!"

He listened a moment, then reached for my hand. "It's fun to remember. Especially when there isn't such an awful lot to remember!"

No, TO SEE them now, you wouldn't dream how recently they were sounding as though life would never be fun again. And only a brief *hour* ago Susie had hugged me, saying what fun we do have. Fickle? No, they just have sense enough to let go when something can't be held —as we all must.

Ahead of us sat Regina Kent and her husband with Doris Detrand. They had left a seat for Bill so that he could join them later. Regina looked lovely—so graceful and beautifully dressed.

Funny thing, I had expected the suggestion that I invite her—oh, and her husband—would make up to Karen for Marilyn's not coming home. My daughter, with one of those surprises daughters spring, had only looked at me without a spark of interest. "Must we?" Then with a bit of animation, "Couldn't we have the Carlsons?"

SO THAT WAS the way we left it. The rest of the family were delighted, especially when Pastor and Mrs. Sym and the baby could come too. To tell the truth, a comfortable gathering like that would make me happier, too.

With a carefully repressed start, I realized that the pastor was halfway through his sermon and I didn't even know the text! A preacher's lot is sometimes not a happy one. But try as I would I could not feel too guilty about my negligence. Truly this was *one of those days!* I couldn't help it if I was happy all through.

WORSHIP NOTEBOOK

PATRON SAINT OF THE LOW CHURCHMEN

TWO EVENTS in recent months have attracted a lot of attention. One was the opening of Parliament by the Queen of England. *Life* magazine, famous for its coverage of such spectacles, devoted page after page to brilliant color photographs which captured the glamorous ceremonial.

Some miles to the south, in even more grandiose settings and attended by ceremonies more ancient, the son of an Italian peasant farmer took over as the head of his church and ruler of Vatican City. Publicity was lavish.

NOT EVERYONE was happy about all this. In England, one newspaper, commenting on ceremonial in a democracy, said, "The Imperial State Crown, the Cap of Maintenance, the Sword of State, the Heralds, the Lord Great Chamberlain and the Earl Marshals make up a beautiful charade, but if all were swept away tomorrow it would make not the slightest difference to the government of the country. They are harmless relics—harmless, that is, so long as nobody mistakes them for anything significant . . . Abroad, Britain's reputation as an old curiosity shop will be enhanced and our tourist earnings may benefit."

One wonders if the propaganda office of the Vatican would ever dare to say something similar about the goings-on in St. Peter's: a great bronze statue, reputedly of the apostle Peter, now decked out in vestments, his cold toe worn smooth by the kisses of pilgrims over the centuries; the shining triple crown symbolizing the pope's three realms; the "obediences" thrice given in which the "princes of the church" come forward to kiss the hand, the knee, and the foot of the new pope. Was this too "a beautiful charade"?

WHAT MEANING has all this pageantry, pomp, this glittering and glamorous spectacle? One could answer, "None. That's Rome's way of doing things, it's no concern of ours."

But it's not quite that simple. The concern for what I call "externals" pervades all churches, for that matter its influence is a part of all of life. And it's time that some serious thought was given to the whole business.

A reader asked me recently, "Do you think all the extra form in the new Lutheran liturgical services pleases our Lord? . . . Are there any Bible passages showing that the Lord likes a lot of form and 'much speaking'?" She is disturbed.

Of course it must be borne in mind that our services need not be accompanied with much ceremonial, nor need they be without external embellishment. The preface to the Liturgy in the new *Service Book and Hymnal* (page viii) makes this clear.

It is important that there be some degree of uniformity in our worship. There is great value in being able to go from one church to another and still find much the same order of service. Even in spite of the many variants provided in the new book, there is a basic pattern of worship. Where one goes after that, whether the ministers wear chasubles or sack suits, depends upon the local congregation. The rite is essentially the same, but the ceremonial may vary.

STILL THE VOICE is raised, "There is too much form! We're getting just like the Catholics!" I feel that this is a dangerous thing to say. If we feel that similarities or differences between us and Roman Catholics occur only in the realm of the things we do, if we don't see that there is a basic difference between what we believe and they believe, then we are on very shaky ground. This might mean that if one could resolve the problem of ceremonies and outward usages then there would be no difference between evangelical Christians and the followers of the pope.

I have the feeling that the people who are most outspoken in their condemnation of such things are moved more by their prejudices than by reason. We don't like things because someone else does them. A man may say that he will never eat sour rye bread or kosher pickles because these are foods that Jewish people eat. How ridiculous! Or what of the person who will eat fish every day of the week except Friday because he doesn't want to be thought a Roman Catholic?

IF SOME of the more outspoken ones are so determined to strip the church's worship of its external warmth and beauty, if they insist that things be done simply, let them meditate on the man whose shadow falls across this holy Advent time. If they want to be consistent and cut away all of the trappings, all of the pomp and glitter, let them think of John the Baptist.

See him as he stands beside the river bank announcing with fiery zeal the coming of the Messiah. Here is no stained-glass saint, no plaster statue. Here is a fanatical zealot.

No cozy parsonage with wall-to-wall carpeted floors, car allowance, and office hours for him. His home is the desert, his roof a cave. No neat suits with crisply pressed, razor-edge trousers, no neatly tied flowing necktie or gleaming clerical collar, no shimmering surplice or embroidered stole. His body, burned by the sun and whipped by winter winds is covered only with a camel skin.

Does he sit down to eat from tables loaded with delicacies, to drink from shining glassware and handle silver utensils? Does he eat beefsteak, sauerkraut, spaghetti, cakes, pies, candy? His diet is locusts—a sort of grasshopper, and wild honey (not the kind that comes in jars or wooden boxes).

AND WHERE DOES this messenger of the Son of God do his preaching? Does he mount an ornately wood-carved pulpit or preside before a glimmering marble altar? Do the soft hues of light filtering through stained-glass windows bathe his followers in a rose-colored haze? Is his voice a carefully cultivated pulpit tone which rolls the words off his tongue to the rapture of his people?

No! This is a wild-eyed fanatic. His kind is seen not in comfortable churches but on the soap-boxes in public squares. His words are like a whip that lashes across the faces of his hearers. He's not afraid of anyone, not the least bit fearful that he may offend the man whose gift is the largest on the plate. "You bunch of snakes," he shouts, "who got you all excited?"

Here is John the Baptist, my nomination for patron saint of the low church-men, give-us-more-simplicity people. If these people are sincere, and I have no doubt that some of them are, let them follow him. If the use of externals is an affront to them, if they truly believe that by divorcing themselves from the use of form they can more faithfully follow Christ, let them follow him.

But let them go all the way, as did he, not only in their churches, but in their homes, their places of business and play. Let them show that the life in the spirit is a richer, more blessed life without all the things they dislike. Let them be honest followers of their patron saint. Who knows, they may show the rest of their fellows that he had something.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Mixed romance

QUESTION: Our 21-year-old son was brought up in our church, but is now engaged to a Catholic. We tried to talk him out of this, but to no avail. We pointed out the perils of the antenuptial agreement, but he insisted that he and his bride-to-be would break the promises. We feel pretty sure he cannot win on that basis. Do you think he has a chance to win?

REPLY: No one can forecast just how this contemplated marriage will work out, but the chances are certainly against your son's prospects. To sign the agreement and then break it would probably bring marital discord. He and his bride are almost certain to find themselves under terrific pressure from her family and from her priest. Can he withstand it?

And if he does, how will he deal with the ensuing domestic conflict? If he is courageous and really understands the dilemma, he will take a stand now. He should insist that he will not sign the agreement, and that the girl shall unite with his church before the marriage. That is the best formula for any sort of successful marriage with a Catholic. If such a solution is not acceptable to the girl, he had better drop her. Why do young people walk directly into trouble?

Parents, pastors, church school teachers, relatives, and friends can do much to prevent these recurring tragedies. Courses in preparation for marriage, reading of some of the fine books now available, friendly conversations, sermons, counseling, and plenty of social opportunity within compatible groups—all can be of real service in helping young men and women to see the possibilities of romance and marriage in better perspective.

Emotional dilemma

QUESTION: Wanda and I are fond of one another, and get along well in most things. We are now getting into middle age. She is intelligent—reads a lot. I think I have some brains too, and read all I can find time for. But Wanda tries to "bring me down to size." She likes to argue, and in some moods belittles the best things I do.

My wife's most annoying practice is her repeated attempts to "deflate" me in the presence of strangers. Much as this disturbs me, I try to overlook it, but too much is too much. One of these fine days there may be a real explosion.

REPLY: You credit Wanda with considerable intelligence and claim some for yourself. You should have put

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

"Because I was always on edge, my doctor started me on Postum"

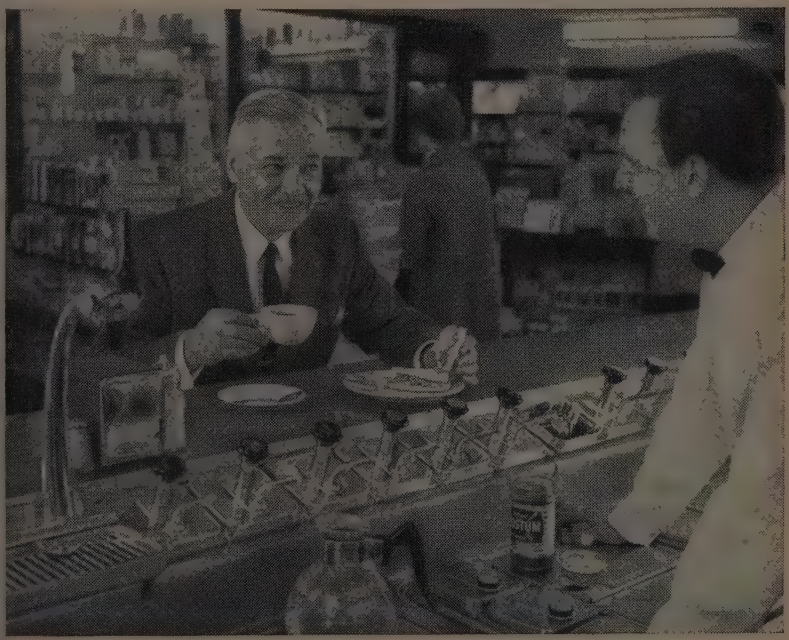
"Everyone's a little edgy now and then. But when things started bothering me way out of proportion, day after day, I got to wondering.

"My doctor said I might be drinking too much coffee. He told me there are times when some people just can't take all the caffein in the coffee they drink. He suggested Postum because Postum doesn't have a speck of caffein in it to irritate the nervous system.

"I started drinking Postum. And things started looking brighter. My nerves weren't jumping any more and I was even sleeping better. Why don't you give Postum a try? You'll like it, too."

Postum is 100% coffee-free

Another fine product of General Foods



your heads together before now and worked out a solution. Intelligence, you may know, is the ability to solve problems. Why haven't you used it?

In your case, however, mental ability is not the whole story. Temperament has had much to do with the trouble, and both of you have developed deep-rooted habits which can be broken only by firm resolution, self-control, and formation of new ways on a Christian level. You will need to work together on such a project.

Talk this whole matter over some time when you are both in a calm, reasonable state. Tell Wanda of your love, respect, and high estimate of her personal qualities. There is a good chance that she will respond in kind. In an appealing, confidential manner raise the question whether you cannot work together for a peaceful home life—the kind both of you actually want.

Perhaps in that very conversation you can resolve together to be more considerate, avoid competition, and permit nothing to get in the way of mutual confidence and companionship. Good-humored mutual reminders of this resolution may prove helpful. Be persistent in your effort.

Advent Adventure

A FAMILY NIGHT of devotions and activities for *the Third Week in Advent.*

By ROBERT A. BARTELS

Plan your night together with the family as before.

For your devotions.

1. Light three candles in your Advent wreath before you begin the family devotions.

2. Begin your devotions by singing the following hymn. It is No. 4 in the *Service Book and Hymnal* and No. 2 in the *Common Service Book.*

"On Jordan's banks the herald's cry
Announces that the Lord is nigh;
Come then and hearken for he brings
Glad tidings from the King of kings.
"All praise, Eternal Son, to Thee
Whose Advent sets Thy people free,
Whom, with the Father, we adore,
And Holy Ghost for evermore."

3. The Introit:

Rejoice in the Lord alway; and again I say, Rejoice.
Let your moderation be known unto all men:
The Lord is at hand.
Be careful for nothing; but in everything my prayer and supplication with thanksgiving let your requests be made known unto God.

Lord, Thou hast been favorable unto
Thy land:
Thou hast brought back the captivity
of Jacob.

4. The Scripture lessons:
Isaiah 53:1-9
Luke 1:39-56

5. The Prayer:
Gracious God, we thank thee that thou hast so loved us who live here on earth that thou didst promise and plan to send Jesus, thy Son to live with us, to love us, and to forgive us. In shame we confess that we have not always treated others as well as thou hast treated us. In this season of Advent when we prepare to celebrate Jesus' birth, teach us how to serve one another, to honor one another, to esteem each other, and to respect all whom thou hast placed around us. But above all teach us to love thee with all our hearts. Amen.

6. The Lord's Prayer.

For Family Night Activities.

Sometime during this week it is a good idea to secure your Christmas tree. Whether you purchase it from a distributor or go to a forest to cut it, selecting and bringing home the tree should be a family project. If you plan to cut your tree in a forest where there is no supervisor to direct the cutting, be certain to call the Forestry Service or other responsible authorities nearest you and secure permission and instructions for cutting.

1. This is the night to wrap the gifts which each of you in the family will give to one another—the gifts that will be placed under your tree. If possible each member of the family may be assigned the privacy of a particular room in the house where no trespassing is allowed until the jobs are done. As the gifts are wrapped a sentence prayer might be prayed for the one to receive them.

2. Since we prepare gifts for each other, this is a good time too to begin gathering the offering of thanksgiving to God which will be given as the special Christmas offering in church either on Christmas Eve or on Christmas Day.

If you give your offerings in envelopes provided by your church you may want to begin filling those envelopes now. If the offering is to be given as a "family offering," then a small box decorated with the manger scene could be made and placed in a place where the members of the family can place their offerings from now until Christmas.

3. Christmas greeting cards may by this time have already begun to arrive at your home. If so, you can use them for decorating your home for Christmas. Magazines are full of suggestions about how to display them. If you set up a card display now, however, try to arrange it in such a manner that it will fit into your total decorating scheme.

4. Sometime during this family night together, a story like Hans Christian Anderson's "The Little Match Girl" might be read. It will give you a heart for the suffering of others. This story and others like it are available in inexpensive editions. Or you can browse through your local public library to select your story.

5. After the story has been read a cardboard carton might be decorated by the family and kept in a corner where from time to time gifts of food and clothing or toys can be deposited. Plans may be made to give this box to an organization that distributes such things or to some specific family whom you know would have reason to be grateful for your remembrance of them at Christmas time. The box can be delivered next week.

BOOKS

DO-IT-YOURSELF PSYCHIATRY

The Man in the Mirror. By Alexander Miller. Doubleday. 186 pages. $3.95.

Should the Christian conform? Should he condone conformity? When is it right to conform? Should a man be "inner-directed" or "other-directed"?

One of the most popular indoor sports of our day is a sort of do-it-yourself psychoanalysis. Men and women probe themselves in an attempt to identify their motives, and are often baffled at being unable to find any rational explanation for the things they feel and do.

In the William Beldon Noble Lectures for 1957, Dr. Alexander Miller, professor of religion at Stanford University, offered to students at Harvard a systematic and convincing answer to these questions. Described on its jacket as "a sophisticated guide to the Christian pattern of self-understanding and self-realization," this book is the substance of the lectures.

The author's apologetic approach makes the book especially palatable to a modern reader. Dr. Miller starts not from the biblical revelation but from the confusion and skepticism which color much contemporary thinking on the nature and destiny of man. In his earliest (and liveliest) chapters the author underlines the inadequacy of concepts of human nature which are based on scientific analysis and on introspection.

He insists that each man can understand himself only in terms of his relationship to other people and his location in the history of western culture. Western culture, however, has been radically determined by the events to which the New Testament bears witness. The Christian church, the continuing "community of the event," does not recognize the ethics either of reason or of prudence, but only of love and of obedience to God. Little wonder, then, that an individual amateur analyst today seldom "understands" his own moral convictions!

At this point in the development of his argument, the author stops to apply his thesis to the "New Conservatism," the perennial challenge of heresy, depth psychology, contemporary literature and education, social responsibility, and the renewal of the church, each in its turn, and his fresh approach is stimulating. He then returns to the main theme for a final statement: Man sees himself truly only in the mirror of Christ, and fulfills himself only in unconditional obedience to Christ. The author's brisk originality saves the conclusion from the triteness that threatens every such statement of faith.

This latest addition to the *Christian Faith Series* (Editor: Reinhold Niebuhr) is perceptive of the modern mood, responsible in dealing with it from the biblical perspective, delightfully humorous in spots, and beautifully written throughout. Derived as it was from spoken lectures, it has the character of a person-to-person encounter, which makes it more pleasant reading than a textbook on "the doctrine of man." It is highly recommended for skeptics—and others.

Philadelphia GILBERT DOAN

UNDERSTANDABLE SERMONS

Have a Good Day! Sermons by John W. Rilling. Muhlenberg Press. 177 pages. $2.75.

The author of the twenty-three sermons in this collection is pastor of St. John's Church, Minneapolis, who was the chaplain at the recent ULCA convention in Dayton.

In his preface he says: "The spectacle of sermons in print has been compared to a visit to a mortuary for the purpose of viewing a departed friend. What we cherished—the smile, the personality, even the mannerisms are all gone, leaving only the cold and lifeless remains. Granting a measure of truth to this observation, it may still be hoped that something beside remains to edify, admonish and encourage even when sermons are 'laid out' in cold type."

Much, indeed, remains. The sermons are pastoral in their nature, informal in their character and a delight to read. Some are

textual, others topical. Some are for specific occasions (Pentecost, Christmas, Transfiguration, Youth Sunday, Confirmation, "Labor Sunday," Reformation), others are more general; but all are well-written.

Dr. Rilling has a knack for turning a phrase. For instance, "The world in general has been divided between those people who *lift*, and those who *lean*." Or, "Who were the people who gave our Lord the most trouble? Not the thugs and the bad actors, but those who were 'good' and couldn't forget it." "Often it would seem that if someone really wanted to know just what difference Christ has made in our lives, he would have to retain the services of a private detective to discover."

Dr. Rilling's use of illustrations and quotations is abundant and excellent, but regrettably not all of the literary references are identified as to source. The elision of Jacob Marley and Ebenezer Scrooge into "Jacob Scrooge" is unfortunate.

These sermons are warm, understandable, down-to-earth, and heartily to be recommended. RALPH W. BAGGER

East Lansdowne, Penna.

QUESTIONS ON CONGREGATIONS

Handbook of Church Management by William H. Leach. Prentice-Hall. 504 pages. $8.

It is church management at the congregational level. Few details escape the author's attention. In fact, the enumeration of details at times becomes almost overwhelming. For example, under the chapter "The Church and Its Young People" 150 details are enumerated in the form of questions. Under the heading "Check List for Making the Year's Program," 146 items are listed. No. 86 reads, "Remove unsightly horse sheds!"

Two things that Lutheran readers would look for and miss are catechetical instruction and stewardship. There is a long chapter on "Financing the Local Church," but the sector plan does not appear. The chapter on the church year could be skipped by Lutheran readers, but probably would not be because of curiosity about the author's viewpoint on the subject.

The book is divided into 27 chapters. Reading the book may leave one with a feeling that although everything has been discussed in some degree, yet something is lacking. All the trees have been looked at, but the woods are never seen. But it is a good book and answers many vital questions.

Scottdale, Pa. SIDNEY E. KUHN

INCOMPARABLE WISDOM

The Book of God, by Baruch Spinoza. Philosophical Library. 121 pages. $3.

Spinoza was rediscovered about a century ago in this little work originally entitled *"A Short Treatise of God, Man and His Well-Being."* Because it appears like a rough draft for his later Ethics, it has been tagged "A Guide for the Bewildered." In essence, these essays on such subjects as good and evil, opinion, knowledge and belief, passion, love, hate, remorse, repentance, glory, shame, gratitude, grief, the true and the false, will, desire, immortality and love, resulted from Spinoza's search for the right God when Europe was in an uproar over the right church.

The use of the mathematical shield and the terminology of an obsolete scholasticism can be understood only in the context of the author's life. Condemned by both Jews and Christians, "that man of the Hague" was driven not only from dogma but society. Called an atheist, a pantheist, and anti-Christ, his message of God and his love, together with its implications for human relationships, had much to do with lifting the curtains of prejudice and superstition.

Certainly a thoughtful reader will see in these "findings" the benign light of incomparable wisdom. ROBERT D. HERSHEY

New York City

The Festivals of Western Europe. By Dorothy Gladys Spicer. H. W. Wilson Co. 275 pages. $5.

The folk festivals—religious and otherwise—in 12 European countries are described by a traveler who has observed and shared in their celebration. It is a thorough-going and careful study, but full of lively detail and human-interest touches.

overseas

Germans Welcomed at Palace

ENGLAND: London. Nov. 17.—"Remarkable" and "unparalleled" were the words the Archbishop of Canterbury used to describe the assembly held in the reception hall of Lambeth Palace on the afternoon of Nov. 14. The foreign-relations-conscious Nikaean Club of the Church of England had invited members of the German Lutheran Synod, meeting in London at the time, together with other Lutheran, Orthodox, and Anglican clergymen, to a tea in honor of visiting German churchmen.

The visitors were Bishop Hermann Dietzfelbinger of the Lutheran Church of Bavaria (a member of the Lutheran World Federation executive committee), President Adolf Wischmann of the foreign office of the Evangelical Church in Germany, and Superintendent Friedrich Huebner of the United Evangelical Lutheran Church of Germany.

The Archbishop stepped up on a convenient chair so he could be seen and heard in giving his friendly and informal welcome. Bishop Dietzfelbinger responded, speaking particularly in tribute to Dr. George Bell, the Bishop of Chichester, who died recently. He had been a staunch friend of the late Bishop of Bavaria, Dr. Hans Meiser.

An Anglican clergyman commented that such a reception of German Lutherans had not been held in Lambeth Palace since the 16th century.

A GERMAN LUTHERAN politician also was honored in England in recent weeks. A royal welcome was given to the 74-year-old Dr. Theodore Heuss, president of the German Federal Republic, by Queen Elizabeth, whose gracious hospitality was considerably warmer than the undemonstrative welcome of watching Londoners. Later at a ceremony at St. James' Palace Dr. Heuss presented the Provost of Coventry Cathedral a check for $14,000 to be used for windows in the Chapel of Unity.

The initiative for this gift came from the German Lutheran pastor in Oxford who came to England in 1945 to minister to German prisoners of war. After a visit to the ruins of the cathedral, Pastor Kurtz wrote to Dr. Heuss telling of what he had seen. Soon German Christians were contributing to a fund for the rebuilding of the cathedral destroyed by German bombs. Senior Pastor Kurtz was able to greet his President personally when the German leader paid a brief visit to St. Mary's University Church where the Oxford German Lutheran congregations worship.

Another famous visitor from Germany was plainly dissatisfied with his reception. Dr. Martin Niemoeller, scheduled for speaking appointments in Cambridge and northern England, caught a return plane to Germany in protest when he was delayed some six or seven minutes by immigration officials at the London airport while inquiries were made about his travel plans.

THE DANISH community of London planned a festival service on Nov. 23 in St. Clement Danes Church, recently restored for use as Royal Air Force Chapel after being damaged during the war. The church has hallowed memories for Danes. Danish vikings first worshiped on the site in a log church in the 9th century and a stone church was erected there by Knut the Great in 1025. Regular Danish services were held at St. Clement Danes before the war, and the cherished St. George's flag that formerly flanked the altar is now in the beautiful Danish church by Regent's Park.

Pacific Southwest Synod Reaches Apportionment Goal

By LOUIS F. MERTZ

LOS ANGELES—A photographer was on hand last month to snap a picture of Pacific Southwest Synod officers happily crowding around a mailbox to dispatch a letter. The letter was addressed to Dr. Edmund F. Wagner, treasurer of the United Lutheran Church, in New York City.

It contained a check for final payment of the synod's 40th anniversary double apportionment to the ULC. Early attainment of the goal was the more significant as the Pacific Southwest Synod includes a large number of young mission congregations many of which are engaged in building fund campaigns or are still paying off debts.

ULC Stewardship Secretary Henry Endress confirmed in New York that receipt of the final payment from Los Angeles made Pacific Southwest the first synod to reach the goal.

Pacific Southwest Synod officials are, left to right, President Carl Tambert, Comptroller Wayne Pfundstein, Parish Education Director Stanley Olson and Mission Superintendent H. Paul Romeis

Scoreboard of ULC Apportionment Receipts from Synods as of Nov. 20

Synod	Per Cent	Synod	Per Cent	Synod	Per Cent
1. Pacific Southwest	90.00	12. N. Y. & N. E.	55.56	23. Central States	38.15
2. Florida	75.06	13. Central Penn.	54.15	24. Mississippi	37.65
3. West Virginia	71.14	14. Maryland	53.97	25. Pacific	35.31
4. Iowa	70.88	15. Indiana	53.16	26. Ministerium Pa.	34.17
5. Michigan	70.25	16. Texas-Louisiana	50.90	27. Canada	33.00
6. Georgia-Alabama	66.43	17. North Carolina	50.12	28. Wartburg	32.57
7. New Jersey	61.18	18. Ohio	48.55	29. Nova Scotia	29.87
8. Rocky Mountain	58.53	19. Virginia	47.88	30. Icelandic	25.15
9. South Carolina	58.10	20. Illinois	46.88	21. Western Canada	16.71
10. Ky.-Tennessee	57.18	21. Pittsburgh	45.00	32. Slovak Zion	13.93
11. Northwest	57.06	22. Caribbean	41.33		

They Call It Golden Age Express

THE CHASSIS was a wagon of the pull-it-yourself variety and the body was mainly made of cardboard but, said Mrs. Thomas Richter and Mrs. Norman Ingram who supervise Sunday school and Luther League programs at St. Luke's Church, Long Beach, it fulfilled its purpose.

With the face of the engineer greeting from the cab (the face being that of St. Luke's Pastor Louis F. Mertz), and with its bell and funnel-like smoke stack, the train attracted enough attention all through the neighborhood as Luther Leaguers made their rounds to collect goods for the California Lutheran Home for the Aged.

The leaguers continued the ingathering all through the second half of November, left church literature in the homes of people they had visited. On Dec. 1 they delivered the total yield to the residents of the home.

CLIMAXING 13 years of vigorous growth, Grace Church in Culver City, Calif., dedicated a parish house and youth center last month. Completion of the brick structure marks the end of the fourth expansion program during the last nine years. Pastor is the Rev. William Herbert Blough, whose tenth anniversary at Grace Church and twentieth in the ministry was also observed in November.

Polls Reopen in Hollywood

"VOTE YES on Proposition S" was the puzzling slogan that confronted members of Hollywood Lutheran Church last month. It marked the keynote of a drive designed to spark the congregation's stewardship program for 1959.

Said Stewardship Chairman John Keppel: "Proposition 'S' is 'Stewardship.' A 'Yes' vote is each member's pledge of time, talent and financial support for the church through the coming year. With the election still in the air, a 'proposition' sounded topical, and certainly Christ's proposition to each of us is one that none can deny."

Loading for Alhambra Home for Aged
On train duty are St. Luke's Luther Leaguer Donna Stone, Norm Ingram, Bonnie Kas

JAMES GRANT, recent Pacific Seminary graduate, was ordained Nov. 30 at St. Matthew's Church, San Francisco. He was called as assistant pastor to St. Paul' Church, Santa Monica.

THE REV. ROBERT WHEATLEY was installed as pastor of First Church, Fresno Dec. 7 by Synod President Carl V. Tambert The Rev. E. Dale Click, who has accepted the call as pastor of First Church, Lo Angeles, will be installed on Jan. 18.

Handel Festival Repeated

HANDEL'S oratorio "The Messiah" wa presented simultaneously in 75 churches i southern California, Las Vegas, Nev., an Phoenix, Ariz., on Dec. 7.

It was the 12th annual repeat performanc of the oratorio, presented in southern Cali fornia under sponsorship of the Los Angele Church Federation. This year the event als served as a memorial to Dr. Gordon Bach lund, who directed the Messiah Festival fo the last 12 years.

Dr. Bachlund died this year.

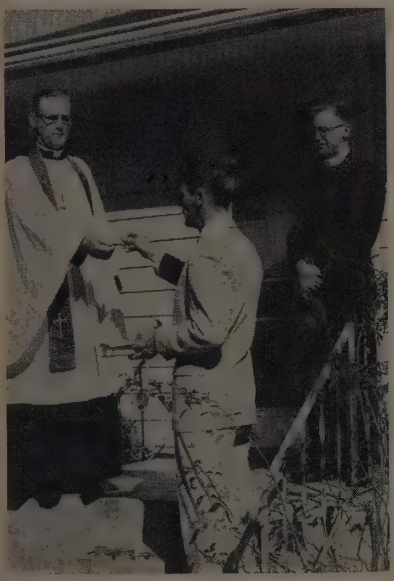
Benevolence Receipts Lagging, Major Effort Needed to Reach Goal

By ALFRED J. BEIL

DES MOINES—Pastors and delegates of the joint conference meeting in Cedar Rapids, Nov. 2-4, were given a progress report on the 40th anniversary benevolence paid until Nov. 1.

Stewardship Chairman Charles Witt reported that "only 12 of the congregations of the Iowa Synod are paid up to date on their 1958 benevolence apportionment. There are 14 congregations who have paid only half of what should have been paid in the first 10 months."

The committee announced that from now until Jan. 1, congregations needing help will be supplied with extra 40th Anniversary envelopes.



Key to the parsonage

Pastor Milton Eklund receives key to $16,250 parsonage of St. Mark's mission in Sioux City as St. Luke's pastor, Stanley Ecklund, watches. St. Luke's helped sponsor St. Mark's Church which was organized 1957

Special 1958 benevolence literature and guest preachers will emphasize the urgency of meeting the current benevolence goal.

Several congregations indicated their determination to reach the goal.

St. Mark's, West Des Moines, announced: "Double apportionment for 1958 will be paid in full before the end of the year."

Grace, Muscatine, assured: "Our congregation is planning to meet its 1958 apportionment in full."

Faith, Eldridge, reported: "Our congregation is not worried about meeting the 1958 apportionment."

St. Mark's, Dubuque, promised: "Will join the list of Big Brother congregations of the Iowa Synod by exceeding our 100 per cent benevolence quota for 1958."

St. James, Bettendorf, confirmed: "Yes, we will meet our apportionment."

Heinecken at Pastors' Retreat

CHRISTIAN SOCIAL RESPONSIBILITY will be the topic for the third pre-Lenten retreat for pastors sponsored by the Iowa District of the American Evangelical Lutheran Church, the Iowa Augustana Conference and the United Lutheran Synod in Iowa. Sessions will be held at St. John's, Des Moines, Jan. 25-27.

The Rev. Rufus Cornelsen, ULC director of social action, will give the Sunday night address and moderate the program. Dr. Martin Heinecken of Philadelphia Seminary will be main lecturer and Dr. Franklin Sherman, new Lutheran professor at the School of Religion, State University of Iowa, has been asked to give the closing address.

A NEW EDUCATIONAL UNIT including the remodeled original First Church building at Cedar Rapids, was dedicated Nov. 2. Cost was $430,000. President Clarence C. Stoughton, Wittenberg College, spoke.

The 90th anniversary of First Church was celebrated at the last session of the joint conference rally, Nov. 4. ULC President Franklin Clark Fry was guest speaker.

Illinois Synod Announces Staff Changes

Spaid Accepts Synod Post, Hoog to Leave for Indiana

By JOHN E. COOPERRIDER

CHICAGO—Pastor John M. Spaid will become secretary for educational camping of the Illinois Synod, Jan. 1, the synod announced last month.

With his acceptance of the call, the Illinois Synod gained a fifth full-time staff member added within the last five years, but lost one member with the resignation of the Rev. George H. Hoog, the synod's secretary for missions. Pastor Hoog resigned effective Jan. 15 to become assistant to the president of the Indiana Synod.

The Rev. John Spaid who has been pastor of Reformation Church, Chicago, since his ordination in 1937, will develop, manage, promote, and supervise the program of the synod's Alpine Lutheran Camp, near Richmond.

He has served as chairman of the synod's committee on summer camping since the purchase of the camp three years ago, and was active in church-related camping programs before.

Pastor Hoog supervised the development of mission congregations in the Illinois Synod during the past year. He had been synodical home mission pastor since 1954, developing and organizing Our Saviour's Church, Arlington Heights; Gloria Dei Church, Northbrook; and Good Shepherd Church, Wheeling.

OUR SAVIOUR'S Church, Arlington Heights, now served by the Rev. John P. Peterson, dedicated its new church Nov. 9. Synod President A. Howard Weeg spoke.

The $165,000 contemporary-style church seats 270 persons. It includes two educational rooms, two offices, and a kitchen, with a parking lot for 74 cars.

CHRIST CHURCH, Decatur (the Rev. C. Carl Eklof, pastor), dedicated its new chapel and "activity house" on Nov. 16. The congregation, organized in 1956, plans to construct the first unit of its ultimate church plant sometime in 1959.

Grace Church, Villa Park, purchased a house to be used for educational purposes by the congregation.

Seminary Enlarges Faculty

DR. DONALD R. HEIGES was installed as dean of Chicago Seminary, Maywood, on Nov. 19. The service was held at Grace Church, LaGrange, an Augustana congregation.

At the same service, Dr. George W. Forell was installed as professor of systematic theology; Dr. Walter J. Kukkonen, as Suomi Synod professor of theology; and the Rev. Karlo Keljo, as Suomi Synod associate professor of New Testament.

Suburban Chicago congregations give preference to contemporary style in church buildings
This one was built by Our Saviour's Church, organized 1955 in Arlington Heights

Chicago Congregation Adds Psychologist to Church Staff

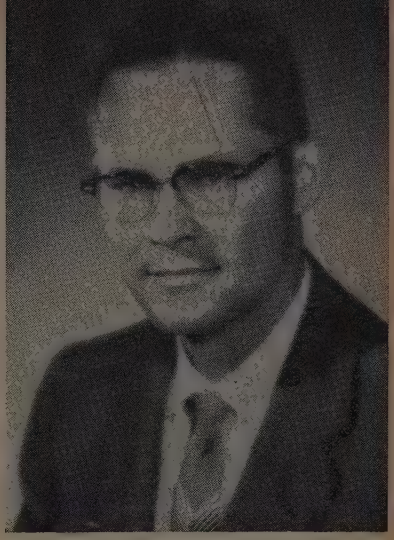
EMOTIONALLY DISTURBED people need more help than the pastor of a city church can give them in the course of his ministry to a whole congregation.

This fact, in addition to the realization that a pastor lacks the specialized training and knowledge necessary to cope with such people, led Pastor Marcus F. Otterbein of North Austin Church, Chicago, to engage the help of an experienced clinical psychologist.

Dr. G. Rex Hurt joined the staff of the church on a part-time basis Oct. 1. He has had eight years of experience in individual and group counseling, vocational guidance, teaching and personality development research, and conducts a similar program for First Methodist Church in Hammond, Ind.

Dr. Hurt opened a counseling center at North Austin Church that offers guidance to individuals with personal problems and parents with problem children in addition to group programs for adolescents. He also gives occupational tests and helps the church's new youth director, Ruth Suckow, conduct sessions on teen-age problems for Luther Leaguers. Parents of the young people will be offered a parallel program preceding the youth meeting.

The service is not limited to members of North Austin Church. Other congregations in the area have been invited to use the facilities of the center.



Psychologist G. Rex Hurt
Counselor and pastor must work together

The counseling service, Dr. Hurt believes, leading to an "honest sharing of personal experiences, can do much to relieve anxiety and free the individual to think more clearly and to arrive at mature decisions." Pastor and counselor "can work together to help the individual regain self-confidence . . ."

Modern Plant for Oak Lawn Congregation

Mount Zion, Oak Lawn, once meeting in school, now has own church
Architect of $185,000 plant is Warren C. Marggraf

MOUNT ZION, 44-year-old congregation in Oak Lawn, a Chicago suburb, dedicated its first church plant Nov. 2. Of contemporary design, all rooms of the sanctuary and educational unit are on one level, with inner walls of rectangle formed by church and parish unit made of glass.

Pastor is David H. Melbye.

Spirit of "Obedient Rebellion" Needed in Lutheran Church

By PAUL LUTHER WETZLER

MINNEAPOLIS — Martin Luther's genius was that he could be both obedient and rebellious, said Dr. Jaroslav Pelikan at a dinner commemorating the 475th anniversary of Luther's birth (Nov. 10).

American Lutherans, he said, must recover this spirit of "obedient rebellion" and help others to find it. Many churches stress obedience and many stress rebellion, he noted, but few combine them as Luther did.

Dr. Pelikan, professor on the Federated Theological faculty of the University of Chicago, and co-editor of the new English edition of *Luther's Works,* warned that the Lutheran church is "moving in the direction of an amorphous Protestantism."

He said "we are becoming indistinguishable from those of our Christian brethren who are trying to outgrow what we are trying to adopt.

One more tile for church attendance marker
Pastor John Rilling and Priscilla Tjornholm

"It is the task of our generation in the Lutheran church to discover seriously the profounder meaning of our own heritage and of our obligation to Christendom, and to repossess Catholic substance and Protestant principle.

"The gift of the grace of God is forgiveness and freedom. Luther lived by this gift. He was therefore so sure of forgiveness that he didn't have to be afraid of freedom."

Luther, he continued, believed that neither tradition nor experience alone could carry the church. Without tradition, he said, the church is impoverished and finally dies; without something of personal experience it becomes irrelevant to a new age.

"Luther was more of a Catholic than most of his Roman Catholic opponents," Dr. Pelikan declared. "His greatness and power was that what God joined together he (Luther) kept together."

The dinner was sponsored by the Minneapolis Council of Lutheran Churches, and was held in the Lutheran Center of the Lutheran Brotherhood Building.

New Congregation Organized

HOLY NATIVITY CHURCH, Crystal, was to be formally organized on Dec. 7, with Dr. Paul E. Bishop, Northwestern Synod president, preaching. Dr. D. H. Shelhart, director of the synod home mission staff, was also scheduled to speak. The Rev. C. J. Clement was developer of the mission.

GOOD SHEPHERD mission, the Rev. Ronald Moen, developer, held its first service Nov. 2 in a building on the Rochester fair grounds.

Every Member Present

FEW TILES were missing on the cross before the chancel at St. John's Church, Minneapolis, a week before the end of a church attendance campaign promoted by

Continued on page 46

There are opportunities for Christian service for anyone — even those severely disabled

Milwaukee Lutheran Handicapped Form Fellowship

MEMBERSHIP for disabled only: This is one of the two qualifications people must fill to join the Association of Lutheran Handicapped at Lake Park Church, Milwaukee.

The other qualification is membership in a Lutheran congregation. "Our purpose is to learn more and to understand better our Lutheran faith," explains the president of the association. With this better understanding goes a growing desire to use all opportunities for worship in the church and for rendering Christian service in and outside the church.

The president of the association is Mrs. Marcella Munson who says: "I'm not handicapped. I'm just inconvenienced." Her "inconvenience" is total blindness.

Members of the Association for Lutheran Handicapped which she founded earlier this year on a local level (she hopes that the idea will be picked up elsewhere and spread among Lutheran churches) may well learn something from Mrs. Munson's example.

BLIND SINCE 1951, she has taught Sunday school, sung in the choir, rung a Salvation Army bell on a street corner during the Christmas season, studied Red Cross first aid and home nursing courses, pioneered with the Wisconsin Telephone Co. as blind trainee in switchboard operations, worked for the Goodwill Horizon Club, and written poetry. She is also a wife and mother.

In addition to which she has devoted a lot of time to punching out sacred literature with a stylus on large sheets of Braille paper so that others similarly "inconvenienced" may read it.

All this accumulated experience together with the urge of being of service to her church combined to spark the initiative for the association of the handicapped.

Program for the meetings is designed to provide spiritual and social fellowship at gatherings in which a disabled person "would not feel conspicuous for hardly anyone present does not have some affliction," Mrs. Munson says. "I have felt the need for this type of organization," she adds, and she is convinced that this need exists elsewhere too.

Milwaukee Sentinel Photo

Mrs. Marcella Munson
Braille transcriptions are needed

One of the by-products of the initiative, she believes, may be to call attention to the growing need of devotional literature in Braille specifically designed for the need of Lutherans. In the appraisal of this need, she is in agreement with Lutheran inner mission workers specializing in rendering service to the blind.

And she is certainly making her point in proving that there is no handicap that can stop a person from rendering service whenever faith seeks outlets in action.

Religious art does not necessarily have to be of the conventional kind. Indiana artists presented many new ideas in form and concept

Art for Religion Exhibited in Indianapolis Church

Sculptor V. M. S. Hannel receives Best of Show award from Bethlehem's lay president, Fred Gronau, for "Menorah" carved in wood

A PORTRAIT of a church, an open Bible, a conventional image of Christ, are not necessarily "religious," says Prof. John F. Hayward who teaches church-related art at the University of Chicago's Federated Theological Faculty.

In fact, says Dr. Hayward, some of these "outward signs of religion" stand in the way of genuine religious experience, their shallowness smothering the deeply felt human response to the mystery of faith.

Dr. Hayward and Prof. Ralston C. Thompson, who heads the fine art department of Wittenberg College, were the judges that selected entries for an "Art and Religion" show at Bethlehem Church, Indianapolis.

With such criterions in mind, the exhibition featured some stark contemporary art that would puzzle the average churchgoer, although some of the 300 works by 120 Indiana artists that filled three floors of Bethlehem's parish hall for two weeks treated conventionally religious themes in a conventional way. Ruled out were some good works which were wholly negative in import.

Gertrude Harbarth receives first prize for "Upper Room" painting. Picture (in background) is a "delicate symphony of simple objects and forms," highlights elements of Last Supper

Pastor Donald Elder addresses crowd gathered for preview award ceremony in church hall

IDEA for the exhibit came to Bethlehem's pastor, Donald E. Elder, while attending a meeting of urban church pastors in Philadelphia. An art show, he thought, would broaden the outreach of the church, emphasize its concern for the cultural life of the community in which it lives, provide "a means of communication between church people and those who express their religious beliefs creatively."

Indiana artists responded enthusiastically to the initiative of the United Lutheran congregation. The show was limited to professionals and bona fide students of Indiana art schools, regardless of religious affiliation. Protestants, Roman Catholics and Jews were equally represented. Some, commented Pastor Elder, were "long on enthusiasm and short on technique," but many entries showed "fine examples of inspired craftsmanship."

Religious themes were not necessarily expressed through Bible-centered subjects. Still lifes, abstractions, even a wheat field, were used as reflecting the glory of God. And some entries, such as the prize-winning "Upper Room," contained none of the traditional elements of religious art, trying instead to convey the inner meaning of the event in free composition of form and color.

Two workshops on church-related art were conducted during the exhibition. One dealt with liturgical music in connection with a discussion of the second setting of the new *Service Book*, and one was concerned with drama and religion.

"Holy Family" by Richard Kishel

New York Inner Missions Help City Develop Community Center

SIGNIFICANT EVIDENCE of the churches' concern for establishment of healthy communities is being provided by a project of Lutheran Social Services of Metropolitan New York which injects the work of the agency into the life of a city-owned housing development.

Cypress Hills is a low-income public housing project. Developed on reclaimed land three years ago by the city of New York, it is now filled to capacity by about 1,800 families of mixed racial background. Some 3,000 residents are less than eighteen years old.

WELFARE

The area, in the Canarsie section of Brooklyn, has no churches. The Board of American Missions has moved into the territory by sending a mission developer, Pastor Ernest Paul Pretsch, to East Canarsie.

Other immediate needs must be met. The city housing authority built a playground, public library and community center for use of the residents but overall guidance was lacking. Vandalism victimized the library. The community center was unused except for two boy scout groups and a group of handicapped who made it their headquarters.

Because Protestants represent a fairly high percentage of the residents the city asked the Protestant Council of New York to name an agency willing to direct a total recreation program that would be non-sectarian in its approach.

LUTHERAN SOCIAL SERVICES volunteered. Groundwork for the program is now being laid by the first full-time staff member of the community center who is an employee of the housing authority but was recommended for the job by the Lutheran inner mission agency. The city's $44,000 recreation budget will allow for employment of two coordinators, headworker, case worker and a number of assistants. The center, with 15 rooms and two kitchens, is fully equipped.

Estimated financial burden for Lutheran Social Services in this project is $5,000. This will pay for services of people conducting the programs. They will range from work with children and teenagers to projects for older people and the handicapped.

Welfare Moves Into Courtrooms

WHILE New Yorkers moved into a city-owned housing development, Milwaukee Lutherans extended the outreach of the churches to the courtrooms. Lutheran Welfare Society of Wisconsin announced that the Rev. Joel Dobbe, pastor of Advent (ELC) Church, Milwaukee, had been assigned as part-time chaplain in district and juvenile courts.

This is an experimental program, first of its kind in Milwaukee. Pastor Dobbe will spend one hour a day, four days a week, in the courts for a six-month period. He will develop a program of spiritual counsel and guidance in the Milwaukee county jail and detention home.

It is, said District Judge Robert W. Hansen, "a welcome addition to the resources of the court, particularly in disturbed family situations and in working with youthful offenders."

Pastor Dobbe, a former president of the National Lutheran Council Ministerium, will encourage court defendants who have no religious affiliation to establish contact with a congregation of their choice.

Funds to carry out the experimental program were allocated to the society by a special foundation grant.

Alcoholics Get Help

A BETTER UNDERSTANDING of the Christian faith might help alcoholics readjust to a constructive life, a group of Minnesota Lutherans thought. They planned an experimental retreat for alcoholics as first project of the Lutheran Fellowship of St. Paul, Minn.

Instrumental in the formation of the group was Chaplain John Keller of the Lutheran Welfare Society of Minnesota. He has been specializing on work with alcoholics and their families for the past two years.

New Projects Underway

A NEW retail store selling used merchandise contributed to the Lutheran Inner Mission League of the Miami Valley, Ohio, was opened at the end of October in Dayton.

Lutheran Welfare League of Central Ohio is planning to remodel a residence in Columbus as rest home for ten patients as a starter on a major building project providing accommodations for 30 patients.

SOUTH CAROLINA

Young Churches Report Progress in Buildings

By WYNNE C. BOLIEK

COLUMBIA—Another mission congregation in the synod is constructing its first unit. Groundbreaking services were held Oct. 26 by Faith Church, John's Island, Charleston, the Rev. Cecil C. Helmly, pastor. The Rev. J. Shelton Moose, synod field worker, preached.

Groundbreaking at John's Island
Pastors Helmly and Moose

DELAY IN RECEIVING needed materials caused postponement of the first service in Our Saviour Church's new edifice in Greenville. It had been set for Nov. 23, but will probably be held late in December, according to Pastor J. Marion Rhoden. A new electronic organ will be installed. This congregation, organized in 1956, has over-pledged its third year building fund goal of $12,000.

CORNERSTONE was laid for Mt. Hermon Church's new building, at Peak, late in October. Dr. Karl W. Kinard, synod president, spoke. The Rev. C. L. Richardson has supplied the pulpit since January, 1954.

Chapin Church Dedicated

ST. JACOB'S CHURCH near Chapin was formally dedicated Oct. 26. President Kinard preached at the service conducted by Pastor Robert Swygert.

PRESIDENT KINARD also spoke at the groundbreaking service for St. John's Church, Johnston, Oct. 19. The Rev. Wayne Howell is pastor.

ST. MARK'S CHURCH, Sullivan's Island, observed its fifth anniversary in September. President Kinard preached.

ST. LUKE'S DAY was observed by St. Luke's Church, Florence, with a special service Oct. 18. St. Matthew's Church, Charleston, had special observance of St. Matthew the Apostle, Evangelist Day in September.

Pastors Installed

INSTALLATIONS: The Rev. J. R. Connelly, Jr., Gethsemane Church, Columbia; the Rev. J. Kenneth Webb, Transfiguration Church, Cayce; the Rev. Walter A. Sigman, St. James' Church (Summit), Leesville.

DR. JOHN BROKHOFF was missioner at a special evangelism mission held Nov. 16-20 at St. Stephen's Church, Lexington. The Rev. Ralph I. Luman is pastor.

MANY CONGREGATIONS are co-operating in the special 1958 clothing appeal for Lutheran World Relief. Trucks will take clothing from designated collection centers to Phillipsburg, N. J. Last year more than 20,000 pounds were gathered in South Carolina.

PENNSYLVANIA

East and West Allegheny Plan Evangelism Mission

By ROBERT G. SANDER

JOHNSTOWN—The 90 churches of West Allegheny Conference will hold an evangelism mission in the fall of 1959. The 54 churches of the East Allegheny Conference will hold an evangelism mission in the fall of either 1959 or 1960. Both conferences made decisions about the missions at annual meetings held in October.

The Rev. Vernon J. Miller, of Clearfield, was elected president of the East Allegheny Conference, succeeding the Rev. Ernest N. Bauer, of Hollidaysburg. John J. Frick, of St. Mary's, was re-elected treasurer, and George Gifford, of DuBois, was named to the executive committee.

West Allegheny Conference re-elected the Rev. Robert G. Sander, of Johnstown, as president, Pius A. Will of Johnstown as treasurer, and Clarence Pyle of Somerset to the executive committee.

Highlight of both conventions were the lay stewardship rallies. Panel members discussed the theme: "Men of God at Work."

Moderator in East Allegheny was Emerson Crum, of Huntingdon. In West Allegheny the session was moderated by Ellis William Van Horn, district attorney of Bedford County.

Home Construction Continues

ON SUCCESSIVE Saturdays, Oct. 25 and Nov. 1, Harvest Home teas were held by the women's auxiliary of the Allegheny Lutheran Homes in Hollidaysburg and Johnstown. Construction of the Johnstown unit of the home continues. The steel for the building arrived recently.

William Bradford Hancock, currently a director in the Lutheran Laymen's Movement, has been employed as assistant executive for the Allegheny Lutheran Home and Inner Mission. He will assume his duties March 1.

CHRISTIAN WORKERS' SCHOOL sponsored by the East Allegheny Conference was held in Bethany Church, Altoona, on six consecutive Monday evenings, with 230 persons registered. The Rev. Robert G. Whisler has been elected president of the Lutheran leadership education school of the Johnstown area for 1959. The Rev. John A. Janisak will serve as dean for the Johnstown school.

MORE THAN 200 persons attended a dedication service for the parish house of St. Paul's Church, Buckstown, on Nov. 2. The $20,000 concrete block building was designed by Robert Zerby, an engineer, vice president of the congregation. The Rev. Carlton R. Howells is pastor.

Education Unit Dedicated

EDUCATIONAL UNIT of Salem Church, Antis, was dedicated on Nov. 2. Work was begun on the new addition in September, 1956. Dalton Craine supervised the building program and most of the work was done by volunteer labor. The Rev. John I. Cole is the pastor.

WEST END parish in Bedford County is building a new $12,000 parsonage at Madley as a do-it-yourself project. Men of the Lybarger and Mt. Olive congregations are doing the work. The Rev. James M. Scharf is pastor.

THE 75TH ANNIVERSARY of the Geeseytown Church was observed Nov. 9 and the week following. The present congregation stems from the reorganization of the old Franks-town Church which had its beginning in 1804. Dr. Martin L. Tozer, Dr. Luke H. Rhoads, and the Rev. Joseph W. Schwartz, missionary from Liberia, were speakers.

CHRIST CHURCH, Johnstown, held groundbreaking services for their new church edifice Nov. 23. Dr. Martin Tozer spoke. The Rev. Park L. Wagenbach is pastor.

Senior Pastors Honored

TWO SENIOR PASTORS of the conferences were honored in separate celebrations. Dr. I. Hess Wagner, pastor of Trinity Church, Somerset, was honored by his congregation

nd the community at a 50th anniversary elebration on Nov. 12.

Dr. E. Roy Hauser, retired pastor in learfield, was one of three citizens honored y the John Lewis Shade Post 6, American egion, at a Veterans' Day dinner in Clear-eld Nov. 11. Cited along with Dr. Hauser or "meritorious service and loyal co-opera-ion" were Brig. Gen. Frederick B. Kerr nd the late Supreme Court Justice John C. rnold.

More than 800 persons jammed Somerset igh School auditorium to pay tribute to r. Wagner. The program was highlighted y a special anthem written by George W. lenser, of Somerset, a former music student f Mrs. Wagner who died about two months go. Judge Thomas F. Lansberry served as hairman of the anniversary committee.

irst Residents Approved for dmission to York Home

By PAUL LEVI FOULK

YORK—Out of 62 applications so far re-eived, eight persons have been approved for dmission to the new Lutheran Home for he Aged in York, it was announced last ionth.

Others will be admitted as the building ears completion. Total capacity will be 94 esidents, the Rev. Russell T. Shilling, exec-tive director of Lutheran Welfare in the ork Conference reported.

Facilities of the home are being extended. corner lot and house adjacent to the ome rounds have been purchased to provide for ccommodation of couples. Admission of ouples will be governed by the same rules pplied to the admission of single guests.

Total revenues from the sale of five per ent bonds in connection with the home roject are $550,000. An auxiliary, organ-zed among 2,700 members with Mrs. How-rd O. Walker as president, contributed 4,000.

LAURA WAKLEY was re-elected president of he conference United Lutheran Church Vomen at the Oct. 28 meeting in St. Paul's Church, York. Attendance was over 300.

Other officers are Mrs. Milner H. Bowser, Mrs. Thomas Heath, Mrs. Edward Adams, Rebecca Mitzel, Mrs. Russell T. Shilling, Mrs. J. H. Peterman, and Mrs. Richard Bubb. Mrs. Martin L. Tozer, president of the Central Pennsylvania Synod ULCW installed the officers.

New organizations accepted were, Emmanuel, Windsor Park, St. Mark's, Emigsville, Mt. Zion, Lewisberry, St. John's, Mt. Wolf, and St. James', West York.

Speakers were Janet Reinbrecht and Dr. Earl W. Reber, missionaries to Liberia.

The 1959 convention will be held in Christ Church, Shrewsbury, Oct. 27.

Rossville Church Rebuilds

ST. MICHAEL'S Church in Rossville was destroyed by fire in February. The congregation is rebuilding. Contracts have been let for a $75,000 sanctuary to be erected on the old site. Completion is scheduled for mid-1959.

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Fact No. 10

College seniors may now apply for admission with class entering Sept. 2, 1959. 21 of the 30 places have been filled; nine places are still open.

Fact No. 11 next week

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MINNESOTA . . .

Continued from page 38

the membership and evangelism committee.

A single tile was mailed to each family unit in the congregation with the request that it be returned within a month as members came to church. The cross of tiles, it was explained, would then present a graphic picture of active membership. On the Sunday concluding the campaign no empty spots remained. Pastor is the Rev. John W. Rilling.

MORE THAN 80 examples of the work of 40 Lutheran artists were displayed at Lutheran Center, Minneapolis, during November.

NEW PARSONAGE for St. James' Church, Savage, was dedicated Nov. 16. Dr. R. H. Gerberding spoke. Pastor is the Rev. Earl Johnson.

Camp Record Broken

UNITED LUTHERAN CAMP of Minnesota at Green Lake near Chisago City, had an all-time high of 800 campers in 1958. Reports to the annual meeting of the camp board showed assets of $99,535. Carl A. Carlson was re-elected president.

GOOD SHEPHERD CHURCH, Orono, broke ground for a parish education unit on Nov. 16. Sunday school children brought their own shovels, took home samples of ground in which they will plant flower seeds. The flowers will be transplanted around the building next spring.

The Rev. George H. Gerberding, of Deephaven, officiated at the service. The Rev. Dewaine Kolbo is pastor of the three-year-old congregation, which has 300 adult members.

A NATIONAL LUTHERAN Church Library Association has been organized in Minneapolis, with Erwin John, of Mount Olive Church, as president. Other officers are Ellen Ulland, of Central Church, vice president, and Barbara Mattill, librarian of the Lutheran Brotherhood, secretary-treasurer.

DR. FRANKLIN CLARK FRY spoke at the 75th anniversary jubilee dinner of St. John's Church, Minneapolis.

ST. JOHN'S CHURCH, Lakeville, responded generously to its first major building program. The "new St. John's" will soon become a reality.

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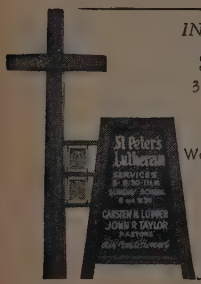

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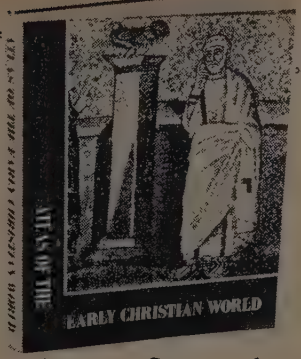

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— CHANGES OF PASTORATE —

NEW YORK AND NEW ENGLAND

DEFENDERFER, ROBERT C. From St. Mark's Church, Boston. To Zion Church, Bristol, Conn.

SCHNEIDER, CLARENCE, JR. From Holy Trinity Church, Bellerose, L. I., assistant pastor. To First Church, Jeffersonville, N. Y.

DECEASED

THE REV. JOHN I. HUMMER, 86, retired ULCA pastor, died Nov. 11 at Reading, Pa.

Pastor Hummer was a native of Martins Creek, Pa., and a graduate of Gettysburg College and Gettysburg Seminary.

He served congregations in Tannersville, Pa.; Glengardner, N. J.; Oberlin, Pa.; Seven Valleys, Pa.; Mt. Carmel, Pa.; Manchester-York Haven, Pa.; Lyons-Bernville, Pa.; and Littlestown, Pa.

Surviving are Pastor Hummer's wife, the former Alta Neyhart; a son, Paul, of Reading; and a brother, Charles, of Wind Gap, Pa.

Funeral services were conducted at Reading by Dr. Lester E. Fetter, Central Pennsylvania Synod President Dwight F. Putman, and Dr. G. Robert Heim.

Interment was at Church Hill Cemetery, Martins Creek.

THE REV. IRWIN R. KRAEMER, 57, pastor of Resurrection Church, Milwaukee, Wis., died Oct. 13.

A native of Chicago, Pastor Kraemer studied at Carthage College, Maywood Seminary, and Northwestern Seminary.

Before coming to Resurrection Church in 1948, he was pastor of St. Mark's Church, North St. Paul, Minn.; Trinity Church, Kenosha, Wis.; St. Luke's Church, Waukesha, Wis.; and Resurrection Church, Green Bay, Wis., and served three years as a chaplain in the U.S. Army.

Pastor Kraemer is survived by his wife; three daughters, Mrs. James P. Bishop, Mrs. Robert Flegel, and Mrs. Arthur Osgood, and a son, William.

Funeral services were conducted at Resurrection Church, Milwaukee, by Wisconsin Conference President Paul L. Roth and Northwestern Synod President Paul E. Bishop.

DR. HERMANN SCHORTEN, 86, retired head of the German department of Waterloo College, died July 9 at Waterloo, Ontario.

A native of Hindenburg, Germany, Dr. Schorten studied at the universities of Greifswald, Halle, and Berlin and at Krupp Seminary in Germany.

He came to America in 1900 and, prior to assuming the Waterloo post, served congregations in Paterson, N. J.; Hempstead, N. Y.; and Listowel, Ont. He headed the German department at Waterloo College from 1927 until his retirement in 1947 and served for many years as secretary of the Canada Synod.

Dr. Schorten was awarded a doctor of divinity degree by Hartwick Seminary in 1926.

Funeral services were conducted at St. John's Church, Waterloo, by Pastor Arnold L. Conrad.

Burial was at Fairview Cemetery, Listowel, Ont.

DR. JAMES O. SIMON, 81, retired ULC pastor, died Nov. 2 at Park Rapids, Minn.

Born at Auburn, Ind., Dr. Simon was a graduate of Wittenberg College and Hamma Divinity School and received a doctor of divinity degree from Wittenberg.

He served congregations in Nevada, Iowa; Logansport, Ind.; Findlay, Ohio; and Cedar Rapids, Iowa., and was president of the Iowa Synod for eight years.

Dr. Simon is survived by his wife, the former Marie Louise DeHart, and two sons, Donald and Max, of Los Angeles.

Funeral services were conducted Nov. 6 at First Church, Cedar Rapids, by Pastor Theodore Youngquist and Dr. Maurice E. Lesher of Clinton, Iowa, who represented the synod.

Burial was at Cedar Memorial Cemetery, Cedar Rapids, Iowa.

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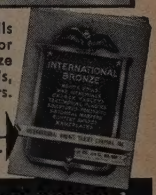

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IN CONCLUSION . . . . . .

A FRIEND told me that when he was in Russia last summer a Communist asked him point-blank: "Why do you believe in God?"

Try answering that in a few sentences. You could say, as Luther does in the *Catechism*, that we believe because "the Holy Spirit has called us through the gospel." That would be accurate, but meaningless to the Communist. Or you could explain that the Bible asserts the existence of God, but that would be unconvincing because Communists reject the authority of the Bible.

Probably you would have to come down to some description of your experiences of God in your own life. "I talk with God in the sort of conversation we Christians call prayer, and have been conscious of God answering me," you might say. The Communist would consider you deluded, but might be curious as to what this experience is like.

THROUGH THE CENTURIES Christians have believed not only because we respect the authority of the revelation which is given to us but because of the experiences we have had in response to this authority. This week we are printing (*see page 12*) several brief personal experience stories. There could be hundreds of others of many types.

Perhaps some people experience the presence of God only as they receive the Lord's Supper. Singing the familiar liturgy and hymns within the church family probably affects all of us more deeply than we realize. People who are erratic in church attendance are missing their best opportunity of keeping alive a keen sense of God's presence.

Pentecostals and Holy Rollers aren't satisfied with such quiet events as our church services. They crave dramatic and violent experiences which seem to us fantastic, but who are we to tell the Holy Spirit how to operate? Midway between the Holy Rollers and Lutherans is about where Billy Graham's altar-call conversions come, and they seem to have affected lots of our people.

There are folks with so little sense of the mystery of existence that they are not conscious of need for experiences of God's presence. They believe what they have been taught, and express their devotion in trying to live as they think Christians should, in decency and helpfulness, and have no serious doubts about anything.

THE MOST USEFUL study we can make, of course, is thoughtful and frequent reading of the Bible which describes the experiences of thousands of people encountering God. An adult Christian should have a good knowledge of Abraham, Moses, Jeremiah, the writers of the Psalms and Job, and then come into the bright light of those days in which Jesus walked among men as the perfect revelation of the Father.

We can check our own experiences constantly with those of the Bible people. If ours are out of line with theirs, something is the matter. Maybe we are trying to make God the servant of our desires, like magic-workers, instead of seeking to submit ourselves to his will. That's the most common mistake.

We are all school children in the practice of the presence of God. We would have to tell a Russian that, if he asked us, and no doubt he would smile.

—ELSON RUFF

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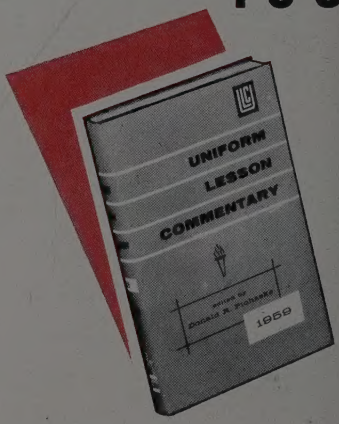

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